

Campo-Musæ,

OR THE
FIELD-MUSINGS
OF MAJOR
GEORGE WITHER

Touching his *R*
MILITARY INGAGEMENT

For the

KING

AND

PARLIAMENT.

DEUS dabit bis quoque finem.

LONDON,
Printed by R. A. MDCLXI.

Copy in the Bodleian

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To the English
Left out



CAMPOMUSÆ:

OR,

The FIELD-MUSINGS of Captaine
GEORGE WITHER.

The Contents.

*A Question presuppos'd, the Muse
Replieth, and her freedome shewes:
Tells with what heart, with what intent
This Warre her P O E T under-went.*

*Averres, that Reason, and the Lawes
Will justifie him in his Cause:*

*The publike woe She doth expresse,
Lamenteth, and implores redresse:
Fights Cambats with Delusive-Reason,
Her Partie to acquit from Treason:*

*Their hearts encourageth to doe
What G O D, and Nature, calls them to.*

*And many matters here and there
Inserteth, not related here.*

*Then, mentioneth a Voice of P E A C E
That She hath heard, and there doth cease:*

*Intending, ere She will proceed,
To make some proof, how this may speed.*

YES: now Ile write againe, and neither care
Though nor *Apollo* aid me, nor the **NINE**:
Nor whether *Mars*, or *Mercurie*, appeare
rosse, or in Sextile, Quadrine, or in Trine.
For carefull am I, whether **HEE**, or **SHEE**,
be pleased, or displeased, with my *Muse*:
For, none to sooth, or vex, my *Musings* be:
But, now I write, because I cannot chuse.

CAMPO-MUSÆ.

To answer each mans curious expectation
Who asks why *thus* I said, why *this* I doe ;
Is not the scope of my determination,
Though som what here conduces thereunto.

The *Sword* hath had his turn, and now the *Pen*
Advanced is to play her part agen.

The naked S V V O R D and P E N my *Cornet* bears ;
Pro REGE, *LE GE*, *GREG E*, thereupon,
To be my *Motto* for the *Field* it weares :
And shewes for whom this *Warefare* we begun.
But, *Rymes* and *Reason* growing out of date,
And *Pens* (lesse modest now then heretofore)
Such lies and railings have divulg'd, of late,
That I once thought to touch my *Pen* no more,
Besides (with grieve) I have observ'd in those
Whose judgments have most need of Reformation,
That there is left no power in *Verse* or *Prose*,
To make them wise, or move to Reformation.

For *Wisdomes* Charmes, and *Reasons* best conclusions
Beget but *Furies*, and inlarge *Confusions*.

Yet since my muzings, when I shall be dead,
(And lie unactive in a lonely roome)
May peradventure to good use be read,
By men reserv'd for better times to come :
And, since it will not onely be an ease
To mine owne heart, my num'rous thoughts to vent,
But also may some honest Readers please,
Ev'n in these times of gen'ral discontent.
Yea, lest malignant censures passed on
My late ingagement for the publike peace,
Should (if I silent to my grave had gone)
Have caused *false-opinion* to increase.

My *Pen* I re-assum'd, in hope, to shew
My *practice* never prov'd my words untrue.
My *Pen* I re-assum'd ; and (full of matter)
Sate downe to write : but, ere I ought exprest,

CAMP O-MUSÆ.

3

The Trumpet sounding, all my thoughts did scatter,
And gave me, since that houre, but little rest.
Destructive times, distractivè muzings yeeld,
Expect not therefore method now of me,
But such as fits *Minerva* in the *Field*,
Where Interruptions and Confusions be.
Like or dislike, I somewhat now shall say
Which must be heard ; and heard to purpose too ;
At least in gaining heed, or making way
For what (if need require) is yet to do.

When *sin* and selfe-conceit befooles the *wise*,

They must be taught by those whom they despise.

For, let not these *Field-muzings* be suppos'd
The fruitlesse flashings of a *Giddy-wit*,
Because in *measur'd-words* they are compos'd,
Which many judge for serious works unfit :
Nor let them counted be a sleight invention,
Though *souldier-like* blunt complements I use,
That I may draw those fooles to give attention,
Who will not else perhaps regard my *Muse*.
He that hath matter that concerns the King,
Comes not and ringles at the doore with feare ;
But knocks, untill he makes the Pallace ring,
And spurns it open, if they will not heare :

Ev'n so do I ; and think I have done well

To make my language like the tale I tell.

If I should mention what some would not heare,
The fault's not mine : for, if men madly do,
I am a thing which once in twenty yeare
Shall seem to be a kind of mad man too.
And though mean-while my Calling I pursue,
(Seeming to heed the times as they do me)
Yet I am alwaies mindfull of my kue,
And act my part when I my time shall see.

One while I chide ; sometimes faire words I give,
To praise men into what I faine would have them :

CAMPOMUSÆ.

And when those Favours I mispalc'd perceive,
I call them backe, and am asham'd I gave them.

When thus I faile, my *Fancie* prompts me then ;

But, now another *Spirit* guides my Pen.

I will not blame the *Times*, though bad they be,
Nor to the jeering world bemoane my Lot :

For, to these daies my God appointed me,

And guards me so, that mischief hurts me not.

My *Birth* I had in blest *ELIZAS* reigne ;

To JAMES, I blaz'd the sins of wanton Peace,

For those rewards which *Truth* will ever gaine,

Where *Nobles* rise by *Pieties* decrease. (ing near

To CHARLES I shew'd what *Plagues* were draw

And, saw them come, e're I belief could gaine.

And, when they came, I saw the cheefest care

Was, how each Foole his Bable might obtaine.

For, warnings are on wilfull sinners lost,

Till honour, pleasure, life and soul it cost.

SIN not repented, (but augmented rather)

The violl, poured forth, began to spread ;

The spreading mischief still more strength did gather,

And, every day new *Plagues* the poison bred.

Divisions then arose, which did increase,

And, into *Sub-divisions* branch about,

Which overthrew the Pillars of our Peace ;

And, drove good *Order*, *Law*, and *Justice* out ;

These Evils, with my Pen, I long withstood,

And, bold reprooves in *Tyrants* faces threw ;

But, when I saw my Pen could do no good,

With other *Patriots* my *Sword* I drew :

For, who that weares a *Sword* needs feare to draw

To save the *King*, the *People*, and the *Law* ?

I drew it not in rage or private hate,

Or to incroach on *Prince* or *Peoples-right*,

Or to recrute a ruined estate ;

But, that both *Prince* and *People* guard it might.

I was not arm'd to violate the Crowne,
 Or please the fancies of a fickle braine,
 To set one up, and pull another down,
 Or Schisme, or Superstition to maintaine :
 But, fought our *Fathers* honour to defend ;
 Our *Mother*, from his jealous rage to save ;
 To bring their base abusers to that end,
 Which *Traiterous-flatterers* deserve to have :
 And he that armes himselfe to this intent,
 Shall ne're be *shamed*, though he may be *shent*.
 I therefore boldly marched to the *Field*,
 Not unresolv'd, or stagg'ring in the Cause.
 I made my *Pray'rs* my shot, *Firm-faith* my shield ;
 My Breast-works are *Good Conscience*, and the *Lawes*.
 I stood not off when I was called on,
 To mark what *Peers* or *Commons* led the way ;
 To think I might be *made* or quite *undone*,
 Or whether side was like to get the day.
 But of the Publike Ruine was my feare,
 Or, of those *Plagues* for which the *Sword* makes room :
 And, of the barbarousnesse which everie where
 Is like to follow, where his followers come.
 And could have wish'd it had as easie bin
 To drive out mischiefs, as to fetch them in.
 The cure propos'd, though very sharpe it be,
 And threatens losse of members, and of blood ;
 Before it was adventur'd on by me,
 Appeared needfull for the *Common-good*,
 According to my Fortune and my place
 I therefore further'd it, not discontent,
 Though others had the publike thank and grace
 For that, which I in private did invent.
 Where I then liv'd ; I was the first of those
 Who did contribute to my *Countries* aid ;
 And (though it may be censur'd by her Foes
 An evill signe) I joy to heare it said,

That

That in those parts I was the first of all
 To whom a totall Plunder did befall.
 And sure it was for good it so befell :
 For, he that is inrowled for the *Wars*
 Shall never prosecute that *Calling well*
 If he intangled be with other Cares.
 Affaires of Peace effeminate the Minde ;
 A Barne well filled, and a house well fraught,
 Are not with ease, for poverty resign'd,
 Till they from us, or we from them are caught.
 For, who those things can willingly forsake,
 Of which, he fees he may have daily need ?
 Who can to wants and wounds himselve betake,
 That may at home, with ease, on Plenties feed ?

Or who can fight that's clog'd with Carts & *Ploughs*,
 Books, Household-stuffe, Teams, Oxen, Sheep & Cows ?
 Such things as these did ne're affect me much,
 But for their sakes, of whom I must have care :
 Nor did their losse my heart so nearly touch
 As their neglects, who thereof Causers were :
 For, if my Counsells had been duly heeded,
 And my *Presages* timely beene believ'd,
 The rage of War had not so far proceeded,
 As me to Rob, and others to have griev'd :
 Yea, had the *Castle* (to my care committed
 Without supply of money, meat, or Men,
 Save my halfe Troop) been well and timely fitted
 With what was needfull, and long sought, ere then,

I should not sure, from thence have called bin,
 To let the Kingdomes foes come safely in.
 Nor to their dammage, or their detriment,
 Who me to that command had freely chose,
 Had I unto another place been sent,
 Exposing them, unarmed, to their foes :
 Nor (when a Ground-work I had also laid,
 Which had, not onely probably secur'd

Those

Those parts, from that whereof they were afraid,
 But also to the Bordering *Shires* assur'd
 Good likelihood of safety) should my Care
 And Propositions, have been quite neglected,
 By those, to whom they first propos'd were ;
 If they, the *Cause*, or *Me*, had well affected :
 Nor had so ill (thereby) our *Partie* sped :
 Nor had, our Foes, by that meanes, gather'd head.
 Nay, if an Envie of the place I had,
 Or some designe of theirs who brake their Trust,
 Had not the way for my removall made
 To let in mischief at a nick, so just,
 So many had not mustred been, so soon,
 (Of my Malignant Neighbours in that *Shire*)
 To force my House; my Goods to seize upon,
 And, shew such malice, and such fury there.
 Nor had I met affronts in other kindes
 As I have done ; But that among us, be
 Some, that do walk our waies, with other mindes,
 With other hopes, and purposes, then we :
 But, let them take their course, my course is weigh'd ;
 And, Words nor Deeds, shall make my heart afraid.
 What I resolv'd on, hath had firme foundations,
 Not laid in sands, nor built upon with sticks,
 Nor garnished with vaine Imaginations.
 Or kept repair'd with fallacies and tricks.
 I was not frighted by the *Proclamations*
 Penn'd by abusers of the *Royall-Name* :
 Nor startled by those tedious *Declarations*,
 Which with more *Wit* then *Truth*, full fraughted came.
 I knew how *Lawyers* and *Divines* had cheated
 The World ere then; and when the holy *Text*,
 Or *Lawes*, were misapply'd or misrepeated,
 Or, with false Comments wrested, or perplext.
 And falshood moves not me, although it brings
 The Votes of *Doctors*, and the threats of *Kings*.

My

Those

My heart, the stormes of danger did not shake,
 Faire promises (which have so many caught)
 On me, the least impressiō could not make,
 Though where I serve I scarce worth heed am thought,
 Nor was I moved much to see, that some
 (Who *Stars* appear'd) in their first Love did faile,
 Because I knew the time was fully come,
 Which tries our firmnesse by the *Dragons-Taile*.
 Nor start I at their Censures, who have said,
 That, what I counsell'd, I have left undone;
 That, from my own *Predictions* I have straid,
 And made them erre, if they amisse have gone.

For, they that have mistaken *Truth-divine*,
 And wrest *Gods* Word, may soon misconstrue mine.
 To say in words, that so, or so, I meant,
 I thought not halfe so pow'rfull, as to show
 By active proofs, the truth of my intent,
 And teach by *Deeds*, which way men ought to go.
 When therefore that great COUNSELL call'd for aid,
 (With whom the *King-ship* alwaies doth reside,
 In whose Commands, the *Kings* are best obey'd,
 From whom, the *King* cannot himselve divide)
 To serve the *King* and Parliament, I came
 So loyally, that, if it *Treason* be,
 I will not aske a pardon for the same;
 Nor thank him for it, who shall give it me:
 But laugh at him who should that Trifle bring,
 Disdaine to live; and die, and be a *King*.
 For, no man honours, no man loveth more
 The *Soveraigne-Person*, then I did, and do:
 For him, I therefore feared long before,
 What *Ill-advisers* now have brought him to.
 I told Him, when He was but newly crown'd,
 (As plainly as my *Warrant* gave me leave)
 Those things which He and We too true have found,
 Yet still mit-informations him deceive,

Yea, though the stile of *Rebell* now I beare,
 My *Prayers* for him, have before the L O R D
 Stood *eighteen yeares*; and yet before him are,
 (To testifie my love) upon * *Record*,

* *Brit. Re-
memb.*

And all his *Captains, Arms, and Armies* too
 Secure him not, as those my *Prayers* do.

Cant. I.

That which I prayd for then, and pray for yet,
 I fight for now : Because, I held this, ever,
 That, whatsoe're to pray for should be fit,
 For that we are obliged to endeavour.

I know that by *Allegiance* I am bound
 To what essentially thereto pertaines ;
 Not to bare complements, or to the sound
 Which of that *Duty*, lying flattrie faignes,
 Much lesse to that which totally destroies
 This *Virtues* essence; and whereby the *King*
 Our loyaltie against himself employes,
 And to destruction, his own *House* may bring.

Such mischeeves, therefore, that I might prevent,

I sided for *Him*, with his *Parliament*.

Thereby to serve two *Masters* I assaid,
 Till I by their *Divisions* was undone :
 And saw three *Kingdomes* by some Acts ill plaid,
 In danger to be neither two nor one.

I sided not, but as a *Stander-by*,
 Who hath two friends at odds, and loving either,
 Fears that in *one* the losse of *both* may lie,
 And (in those two) of all his joyes together.
 If either I oppose, I do it more

To save then wound : and to prevent that blow,
 Which, he that gave it, in his heart had bore,
 If through that other, we had let it goe.

And, he that thinks this duty doth him wrong,

May finde a *Friend*, but shall not keep him long.

I moved not thus farre, but by Command
 Of *Soveraigne-Pow'r*, whereto if it be *Treason*

To

To yeeld Obedience we must understand,
 They *Traytors* are, who walk by *Law* and *Reason*.
 The *Soveraign-Person* may command that thing
 For which, the *Soveraign-Pow'r*, if I shall do it,
 Me to the Gallowes for my paines may bring,
 And hang me with my Pardon when I show it.
 Because when *Soveraign-Pow'r* doth ought command,
 Therein, the *Soveraign-Person* is contain'd
 So fully, that by *Law*, no deed can stand
 In opposition thereunto maintain'd.

And, he by whom this *Truth* is not believ'd
 Is taught by *Fooles*, or else by *Knaves* deceiv'd.
 Nor *King* nor *Parliament* do I affect
 For private ends ; nor did they e're bestow
 On me, the least appearance of respect,
 More then what they to all men use to show :
 Nor can I hope, that what I doe or write
 (Till men grow better) an effect shall bring,
 Sufficient to preserve me from despight,
 Though favour'd both by *Parliament* and *King* :
 How then, or by what bait have I been caught,
 That I for *Balaams* wages have been said * *Brit.Re-*
 To contradict the * *Messages* I brought ? *memb.*
 And from my own good Counsells to have straid ?

Or who can say, whose tongue it shall become,
 That my *Allegiance* I have swerved from ?
 As elsewhere I have writ, so write I here,
 No hand against the *King* that is, no hand
 We should against his *Royall-Person* reare
 Though he injoyn'd a tyrannous command.
 Nor should a *private-man*, or *private-pow'r*
 Take armes against him, though he should intend
 Them, in their innocencie to devour,
 Save meerly their own persons to defend.
 For should each petty member of a State
 Be armed at his pleasure, for Offence,

Their breaches of the peace would ruinate
Themselves, the whole *Republike*, and the *Prince*.

And, should a *King* from violence, not be free,
 Till God shall strike ; none so unsafe as he.

Yet, when by wicked Counsellors misled,
 A *King*, shall his whole Kingdome so oppresse,
 That, he, therewith appears indangered :

He thinks, it were a Tenent reasonlesse

To say, there were not in a *Parliament*

Such, as is our (or if no such we had)

No power in his Liege-people to prevent

The hazard of a consequence, so bad :

Or, that they might not lay upon their *King*

A charitable, and restraining-hand,

To stop him from pursuing that rash thing,

Which might undoe himself, and all the Land :

Or, that there were not nat'rally a right

In *Them*, against his will, for *Him*, to fight.

When by the fawnings of some cunning-whore,

A nat'rall-Father shall be so misled,

As that he beats his children out of doore,

And, causelesse drives their mother from his bed,

Believing they are bastards, she unchaste ;

And, fir'd with jealousies, attempteth further,

To burne his house, to lay his dwelling waste,

And with his family, himselfe to murder :

As, then, that *Family*, with an intent

On him, from his ill-advisers to withdraw,

And his, and their destruction, to prevent)

May lay restraining hands, by Natures law,

On such a father, and yet therein be

Preserv'd from breach of household-duties, free.

So, when the *Father* of our *Countrey*, shall

By Flatteries, be drawn to such a course,

As may produce his own and Kingdomes fall,

Unless we intervene, by timely force ;

And

Their

And, when so loyally, the same is done,
 That, to our utmost powers, we still assay
 Not how to save his life, and rights, alone,
 But how his honour, too, preserve we may :
 The Laws of *God*, of *Nature*, and of *Reason*,
 Will, doubtlesse, warrant it, in their despight
 Who brand it with *Rebellion*, and with *Treason*;
 By shamefull Terms, from lawfull deeds, to fright ;
 Else, cut-throat *Parasites*, are onely they
 Whom for the truest *Liege-men*, count we may.

That we have thus ingenuously proceeded,
 Nor waging war, nor our distrusts revealing,
 Till our affaires those actions highly needed,
 (And, made each Grievance fully ripe for telling)
 Our consciences assure us; though the slanders
 Of our Opposers, have our Truths beli'd,
 And led the people through those dark *Meanders*,
 Which our faire dealing, and their frauds, may hide.
 And, therefore should the *King*, by wilfull stay
 Among that crue, miscarry in the fight,
 (Which to prevent, we still shall watch and pray)
 Vpon our heads, the blame should not alight ;

For, who that woes the Plague, hath health assur'd ?
 Or, who can save, what will not be secur'd ?

I came (as I profess) with single heart,
 To stay the mischief, which I saw begun ;
 And, entred, with my *Sword*, to act that part,
 Which, without blame, I knew not how to shun.
 For, when God calls for *blood*, and will not hear
 Our pray'rs, untill (his Justice to appease)
 Those *Beasts* among us sacrificed are,
 Whose life prolong'd, prolongeth our disease ;
 'Tis time we should observe, that we like *Saul*,
 Those Flockes and those, *Amalekites*, have spar'd,
 Whose preservation may become our Fall ;
 If his commands, no better we regard.

'Tis time, thought I, that in the gap we stand,
To stop the breach, that else will drown the Land.

The *Red-Horse* then appear'd ; and thereupon
That *Rider* forth advanc'd, at whose command
Those bloody executions must be done,
Which both defile, and purge a sinfull Land.
A mixed multitude made up our *Traine*,
Which God, for divers ends together brought ;
Some, to avenge his cause ; some, to be slaine ;
Some that Repentance in them might be wrought.
Our Army being rais'd, the *Trumpet* sounds ;
The *Colours* are display'd, the *Drums* do beat :
To make a passage thorow blood and wounds.

For *Iustice*, *Truth*, and *Peace*, we forward set.

And whilst we marcht, my heart, with thoughts con-
Was over-fill'd ; and thus I sadly mus'd. (sus'd

Those dreadfull Tragedies, must I, O LORD !

Must I, not only now survive to see ;
Which were so long time fear'd, and so abhor'd ?
But live, in them, an Actor too, to be ?

Is that abused *Peace* which we enjoy'd,
So many yeares (whilst ev'ry other *State*
Was plagu'd with war, and some nigh quite destroy'd)
In these our *Islands*, now, growne out of date ?
Have we prolong'd Repentance, till the Flame
Which from the neighb'ring Countries did appeare
(Like *Beacons*, giving warning of the same)

Spreads, and devoures, with no lesse fury, here ?

And is the time now come, in which this *Nation*

Must pledge them, in thy cup of indignation ?

Who did so much as dreame, some yeares ago,

To see the Devill so, prevailing here,

To conjure up to ev'ry man, a Foe,

Among those Friends, that in his bosome were ?

Who thought, to see so many brothers rage
Against each other ? Fathers without grieve,

To ruinate the Pillars of their age?
 So many sonnes, to seek their fathers life?
 Who could have, then, beleev'd this, that friends,
 Familiars, neighbours, kinsmen, mothers, daughters,
 Should have, so madly, fought each others ends?
 And mention, without tears, their wounds & slaughters?

And, finde this hellish poyson, to be shed
 Almost in ev'ry village, house, and bed?
 Who did suspect, that men who dote on wealth,
 And make a *God* of Pleasure and of Ease?
 Esteeming highly, safety, limbs, and health;
 Should madly fool away their part of these?
 And side, and quarrell so, about those things
 Which most of them regarded not a whit?
 For, what their duties were to *God* or *Kings*,
 Or *Common-wealth*, it troubled not their wit.
 Nor doth it now, if their discourse and life,
 May shew what Conscience of such things they make:
 And, from this observation, I, with grieve,
 Infalibly, may this Conclusion take:

That nothing else, this mischiefe did begin,

But, universall ripenesse of our sin.

How could there else, so soon, so many be
 So hardned in the cruelties of war?
 And, multitudes so forward, as we see,
 For Rob'ries Rapes, and Murthers, as they are?
 Who did a while agoe, suspect he had
 Acquaintance, neighbours, household-servants too,
 So wicked, so malicious, and so bad,
 To put in act, what now we see them doe?
War hath occasion given, to disclose
 What ev'ry man affects. And ev'ry one,
 As opportunity he gaineth, shewes
 What things his heart is truly set upon.

Oh! if *Wars* entrance with such guilt begins,
 Before it ends, how great will be our sinnes?

Observ

Observe and credit this which now I say,
 (Though I perhaps not worth regard may seem)
 Left you repent it else another day,
 And, finde too late, my words were worth esteem;
 If *Peace* we seek not, and pursue it too,
 Before there be too great an obduration,
 E're long, so hardned men in sin will grow,
 That on his neighbour, none will have compassion;
 But, ev'ry one, according to his power,
 Shall onely labour his own *Will* to gaine;
 And shall corrupt each other, and devoure:
 Till wealth, nor wit, nor honestie remaine:

Nor ought, but such a raskall Generation,
 As merits Gods, and good mens execration.

How happie had we been, if we had fear'd
 Before these feares had seiz'd us? and how blest?
 Had we with penitence those warnings heard
 Which notice gave, of this unwelcome ghest?
 But, now the *Breach* is made; the Floods break in;
 And, we with miseries, are overflowne.
 We shall be losers though the day we win.
 When spoiles we take, the losse will be our owne.
 Because, from forraigne foes we fear'd no harme,
 God, for our sins, hath rais'd us foes at home;
 Our selves, against our selves, we strongly arme;
 And slaughterers, of each other, are become.

An universall Ruine is begun;

And, he that was most rich, is most undone.
 Behold, the *Plough*, by whom we are all fed,
 Is throwne into the ditch: Our *Herd*s decay:
 Our *Shepherds* and our *Husbandmen*, are fled:
Artificers, may shut up shop, and play.

The *Labourer*, must either starve, or fight;
 The *Gowman*, must a *Swordman*, learn to be;
 Nor *Magistrate*, nor *Lames*, can doe us right;
 The *Creditor*, and *Debtor*, may agree.

The *Glutton*, must be glad of homely fare ;
 The *Drunkard*, must drink water, or be drie ;
 Old lousie rags, *Pride*, must be faine to weare ;
 Our idle Dames, in vaine, for bread shall cry.

And, they who late, in finest linnen lay,
 Shall scarce have leave, to lodge in straw, and hay.

How are our goodly buildings overthrowne !
 How are our pleasant arbours hackt, and hew'd !
 How bare and rude, are those neat places growne,
 Where fruitfull Orchards, and fair Groves, we view'd
 Through Walks and Fields, which I have visited
 With peacefull Mates, and free from feare of harmes ;
 Yea, there, where oft *Faire-Ladies* I have led,
 I now lead on, a *Troope* of men in Armes.
 In Medowes, where our sports were wont to be,
 (And, where we playing wantonly have laine)
 Men sprawling in their blood, we now do see ;
 Grim postures, of the dying, and the slaine.

And where sweet musique hath refresh't the eare,
 Sad groanes, of ghosts departing, now we heare.
 In ev'ry Field, in ev'ry Lane, and Street,
 In ev'ry House, (almost in ev'ry place)
 With Cries, and Teares, and Loud-complaints we meet
 And, each one thinks his own, the saddest case.
 But, what are private Losses, while we view
 Three famous *Kingdomes*, wofully expos'd
 To miserable Ruine, and so few,
 Lament that plague, wherewith we are inclos'd ?
 My selfe, and my estate, I shall contemne,
 Till we, in freedome, sing our *Sion-Songs* ;
 Till we have Peace in our *Ierusalem* ;
 And *Church*, and *State*, have what to them belongs.

For, what to these, are Oxen, Sheep, and Kine ?
 Or, any losse, that is but your, or mine ?
 But how should we have Peace, or Consolation ?
 Whence can it come ? whilst, each of us neglects

The meanes of such a blessed expectation ?
 And from bad Causes, looke for goods effects ?
 Who yet repents ? who, all alone, bewailes
 His private sins ? Or, since this Tempest rose,
 Hath taken down, one furl of his proud sailes,
 That we the publike Vessell might not lose ?
 Few of us, yet, have truly laid aside
 Our Self-conceit, our Envies, or our Spleene,
 Our Avarice, our wilfulnesse or Pride,
 And doubtlesse, whilst among us, these are seen,
 In vaine, we hope, our miseries will cease ;
 In vaine, we, look for *Comfort, Truth, or Peace.*
 Give me, Oh God ! give me those moving teares,
 Those deep-set sighes, and those prevailing groanes,
 Which may have power to pierce through al the Spheres,
 And fetch down Pitie for distressed-ones.
 Give me enough for one, that would deplore
 The sins of three great *Nations*; and, lament
 For his own share, a little world-full more,
 Which he, too long, deferred to repent.
 Give me those Teares that acceptable be ;
 Such, as on *Syons* evill day were shed ;
 Such, as in bottles are preserv'd by thee ;
 Such, as was dropt, when *Lazarus* was dead ;
 Such, as if Teares might so much virtue have,
 May three great Kingdomes, from destruction save.
 Help us to that *Peace-Offring*, whence, may fume
 Into thy nostrils, that sweet-smelling savour,
 Whereby, thy Majestie may re-assume
 These *Kingdomes*, once again, into thy favour,
 With holy *Charmes*, thou hast delighted bin ;
 For, when in mournfull *Elegies*, to thee
 The Son of *Iesse* did bewaile his sin,
 From all his guilt, thy grace did set him free.
 Why may not, then to me, for whose example
 Thy *Spirit* hath his pietie recorded,

(Having within my heart, thy *Inner-Temple*,
Compos'd a *Song*) like mercie be afforded?

In hope it shall, to thee, O *Gracious God*!

My Spirit groaneth forth this mournfull *Ode*.]

A *Las!* how darke some be!
How gloomy, and how dim?

Thy Privie-lodgings, *L O R D*, in me,

Which Ioy was wont to trim?

What Ghosts are they that haunt

The Chambers of my breast!

And, when I sleep, or comfort want,

Will give my heart no rest?

Me thinks the sound of groanes

Are ever in mine eare:

Deep-graves, Deaths-heads, and Charnell-bones

Before me, still appeare.

And, When asleep I fall,

In hope to finde some ease,

My dreames, to me, are worst 'of all,

And fright me more, then these.

Ah me! why was I borne

So late? or Why so soone?

To see so bright, so cleere a Morne,

So black an Afternoon?

What in my youth I fear'd,

What was long since foretold,

And oft, with scornes, and sleightings, heard,

Fulfil'd, I now behold.

The *Queene* of *Europes Isles*,

The *Princessse* of her *Land*s,

(Late happy, in thy loving smiles)

Now, neere to ruine stands.

For, by their crying-fins,

Prince, Peeres and People too,

Have brought their feet into those Gins,

Which no man can undoe,

Our Cunningst-wits have tride
 To help untwist the Snare;
 But, when they thought the cords would slide,
 They more insnarled Were.
 And, since it is not words,
 That can our Peace restore,
 We now betake us to our Swords,
 And make the mischief more.
 How great is our distresse!
 How grievous is our sin!
 That ev'ry thing doth more increase
 The Plague, that we are in!
 There is yet, LORD, in thee,
 A meanes of ease and aid,
 Whereby, We sav'd from that might be,
 Whereof, we are afraid.
 O God! thy helpe command;
 (For humane helpes are vaine)
 And, in compassion to this Land,
 Returne thou, once again.
 And, if so much regard,
 May to my suit be showne,
 Let me behold this Tempest clear'd,
 Before my Sun go down.
 O LORD! return with mercy to these Lands;
 Give not thy Glory over to the Foe.
 Leave not thy Churches, in their bloody hands,
 Who seek, in this, thy Kingdomes overthrow.
 Returne, before our Spoilers hand have laid
 On ev'ry pleasant, ev'ry pretious thing:
 Before the Lyons on thy Lambs have preyd;
 Before they shall thy Flocks to ruine bring.
 Before our habitations do appeare
 Like heaps of Rubbish, or the ploughed earth:
 Before our pleasant fields, and gardens, are
 Like Furnace-Fels; or, Highlands in the North.

And

And, e're our places, late neat and trim,
 Are made the walks and haunts of *Zim* and *Lim*.
 Once more ! once more, oh G O D ! in mercy heare
 These miserable *Pleas*, of whose neare fall,
 Their neighb'ring Foes in expectation are,
 And, to behold it ; on each other call :
 Thy foes they are, oh L O R D ! as well as our ;
 Oh ! give not therefore, way to their despight :
 Let not their malice, or our sins have power,
 Vpon our Tombes, to build up their delight.
 Though they *Divide*, permit them not to *Raigne*.
 But, let our *Head*, and *Body*, so accord,
 That we, the stronger, may be knit againe,
 And in their bosome, sheath our angrie *Sword* :
 For, our blest reconcilment, further shall
 Thy *Churches* triumphs ; and, their *Babells* fall.
 Their *date* is neare, if I aright have hit,
 The meaning of that *Number*, which by thee
 Was left, to trie the strength of everie wit,
 Which longs the fall of *Antichrist* to see.
 To *Them*, I turn my speech ; and thus dare say,
 His Friends and Helpers are now moving on,
 The cunningst plot, that they have left to play ;
 And, when that's past, their game will quite be done.
 Some S A I N T S, their policie will so beguile,
 That they to their *Design* shall furth'rance bring :
 Yea, they shall help it forward, for a while,
 Who favour not the *Persons*, nor the *Thing*.
 But lest your hearts may faile, through long delay,
 Give ear, and heed, what, now my *Muse* will say.
 That year, in which R O M E S long-liv'd *Emperie*
 Shall from the day, wherein it was at height,
 Sum up, M, D, C, L, X, V, and I,
 In order, as these Letters here I write :
 That *Yeare*, that *Day*, that *Houre*, will be the date
 Of her continuance ; preserving neither

Top, Root, or Branch of that accursed State,
 Nor *Head, nor Bodie, Limb, Horne, Claw, or Feather,*
 For, here are all the *Numerals* of R O M E
 In order, as they are in valuation ;
 Which cannot make a lesse or greater sum,
 Without *Disorder, Want, or Iteration.*

Nor can she longer stand, or sooner fall,
 If I mistake not *Him* who governs all.

By *Number, Weight, and Measure* worketh *He,*
 Allotting to each thing the the Bound, and Season,
 Which may both correspond with his *Decree,*
 And, somewhat, also, suit, with *Humane-Reason.*

In *Egypt*, thus, a certain time of stay
 Was to the seed of *Jacob*, there assign'd ;
 Thus likewise, to a fore-appointed day,
 The raigne of *Balthazar* was confin'd,
 Thus from the times of *Daniels* supplication,
 Till C H R I S T shold come, the time foretold appears
 To be, a pre-ordained limitation,
 Vntill the date, of *Seventie weekes of years.*

And, thus R O M E S declination may, no doubt,
 Be numbring, till her N V M E R A L S are out.

Two famous *Numbers*, are in them contain'd ;
 The first, declares that length of time, wherein
 The *Devil* was, by *Power-Divine*, restrain'd
 From setting up, the *Mysterie of sin.*

The later, is the *Number* of the B E A S T ;
 Which, when the L E T was taken quite away,
 (Whereby he was a thousand yeeres suppress'd)
 Doth number out his *Kingdome*, to a day.

It is the *number* of the N A M E, or *Power.*
 Ev'n of a M A N (of that *mysterious-Man*)
 By whom *Sin-mysticall* is to this houre,
 Continu'd; and, by whom, it first began.

And, he that can begin the thousandth year,
 Shall finde the *number* of the B E A S T, is neare.

To

To search out that, it seemes not hard to me,
 Since I beleeve, that when of her chiefe sin
 R O M E to be guilty, did first prove to be,
 Her *Declinations* did then first begin.
 And, sure, of all her sins, the greatest Crime
 Was crucifying of the L O R D *of life*;
 And, in unjustly persecuting them,
 Who tendred *Saving-Truth*, to their believe:
 Then, therefore, I presume R O M E S fall begun;
 And that G O D *measur'd, weigh'd, and numbred* hath
 How many backward Rounds her wheele should run,
 When she hath gain'd her gloriousst height on earth:

Thus, in those N V M E R A L S, which are her own,
 (And all she hath) her *Fate* was written down.

To bring this worke to passe, there is a *Let*
 To be remov'd, of no great consequence:
 The opening of it cannot well, as yet
 Be borne, among us, without much offence;
 And, warrant I have none to make my heart
 So bold, as to disclose it: neither may it
 With wisdom be revealed, till that *Part*
 Be finished with *Actors*, fit to 'play it.
 And of this *Misterie*, perhaps the *Key*
 Must be delivered by some *Abler-one*,
 Who shall have power to *doe*, as well as *say*,
 What, G O D, hath fore-appointed shall be done.

They first must take the *Works*, without the Walls,
 And then, the great *Malignant-Citie* falls.
 Then, with exceeding infamie, and scornes,
 The B E A S T, which yet so dreadfull seemes to some,
 Shall lose his *Heads*, and moult away his *Hornes*,
 And, to the world, a laughing stocke become.
 Then, many things, that have been long conceal'd,
 (And which, to blinde the carnall Readers eye,
 In *seven darke Mysteries*, were closely seal'd)
 To ev'ry faithfull soule shall open lye,

That

That *Kingdome*, which the *Jew* did long agoe
 Could out, according to his erring braine,
 And whereof, many zealous *Christians*, too,
 In warrantable fancies, dreame, or faine,

That *Kingdome*, whereof, yet, but types we heare,
 Shall to the world, essentially appeare.

Be patient, therefore, you that are opprest :

This *Generation* shall not passe away,

Uill some, behold the downfall of that *Beast*,

Which, yet, among us, with his *Taile* doth play.

Then will the *L A M B E* of *God* begin to take

The *Kingdome* to himselfe : And ev'ry *King*

That on his rights, doth usurpation make,

To judgement, and to ruine, he shall bring.

No *Kingling*, then, assume the boldnesse shall,

Blasphemously (for know it is no lesse)

To stile himselfe *The King-Catholicall*,

As if Earths universall *Globe* were his :

For, tthough another hath usurp'd thereon,

That *Title*, doth belong to *C H R I S T*, alone.

And, 'tis no marvell, if the *Potentates*,

And *Princes* of this world, shall now combine,

By policie, to strengthen their estates ;

And, with the *Beast*, and *Gog*, and *Magog*, joyne ;

No marvaile, if enraged they appeare,

Through jealousies and doubts, of losing that,

By which, their pride and lusts, maintained were,

And, which, base Feare, and Flattery first begat :

For, all those *Kingdomes*, and those, *Emperies*

Throughout the world, which their beginning tooke,

By humane wit, fraud, force, or tyrannies,

Shall passe away, and vanish into smoake.

An *Army*, whereof yet there's little hope,

Shall wrest the Scepter both from *Turke* and *Pope*.

Religion, and meere shewes of Pietie,

Have been so long the masks of base designs :

The

That

The great *Vice-gerents* of the *Deitie*,
 Have made such *Polititions* of *Divines* ;
 And these together have so fool'd and cheated
 The consciences of people well inclin'd,
 That of all *Freedomes* we are nigh defeated,
 Belonging to the *Body* and the *Mind*.
 Yea, G O D they so have mockt, and on his *Throne*,
 And his *Prerogative*, so farre incroach't,
 That of his honour he is jealous growne,
 And, will no longer, be by them reproach'd :

But, to the S A I N T S, their liberties restore,
 And, give those *Kings* their Portions with the *Whore*.
 D'ye startle at it ? as if I had spoke
 High-Treason ? or, as if what now I say,
 Without a Warrant, I had undertooke
 To certifie ? Perhaps, you think, I may,
 Know, therefore, that, I had this information,
 Not from a *private spirit*; but, from his
 Known, and unquestionable *Revelation*,
 Which, to the world, long since, revealed this.
 Those *Kings*, which, to the L A M B E their crowns resign;
 And shall (the B E A S T opposing) be content
 To raigne, according to the *Discipline*
 Which C H R I S T commands, shal keep their *Government*,

The rest shall weep, and waile, and curse their birth,
 With wicked *Kings*, and *Merchants* of the earth.
 C H R I S T, and his Law, shall then beare all the sway,
 By *Governments*, resembling that, perchance,
 For which the *Jewes* G O D S Yoke did cast away,
 The *King-ship*, of the *Gentiles* to advance.
 And, as G O D S people, foolishly did crave
 Instead of his milde *Scepter*, to obtaine
 That *Heathenish-Monarchy*, which doth inflave
 And seek, by *Arbitrary-Power*, to regaine :
 So, shall all people, then, desire to leave
 Their *Ethnicke-Chaines*, and, with his *holy-Nation*,

C H R I S T S

CHRIST'S Precepts, and his Discipline receive,
And, be pertakers too of their *Salvation*.

And, when this glorious *Kingdome* shall begin,
The *Fullnesse* of the *Gentiles* enters in.

God, hath so long deferred the possession
Of that great *Blisse*; because, our worldlinesse,
Hypocrisie, and discord, keepes the Blessing;
From ripening into such a *Happinesse*.

Some, in *unrighteousnesse* the *Truth* retaine,
And, make the same thereby the lesse believ'd.

Some, by an *Outward-holinesse* doe gaine
The meanes to have their *Heresies* receiv'd.

While some pursue the *Antichrist*, without them,
An *Antichrist*, ariseth up within them;

Which, if they look not warily about them,
New work for *Reformation* will begin them!

But, GOD, will finish what he pre-ordain'd,

When *Penitence* and *Sin*, their heights have gain'd.

Oh! that I could expresse what glorious sights,

My soul hath glimpses of, by contemplation,

And to what brave and unbelieved heights,

They screw me, by an unperceiv'd gradation!

That blessed *Kingdome*, which, by faith I see,

And know shall come; me thinks doth now appeare

Described by a *Patterne* unto me,

As if it painted, in dim *Landskip*, were:

And, my unbounded soul runs rambling over

So many objects, that, if she should give

Account, of ev'ry thing she can discover,

I should relate, what few would yet believe;

And give to fooles occasion, one time more,

To scoffe me; as they have done, heretofore.

Whilst thus I muz'd, behold, the foe came on,

And to possesse the bord'ring hills began;

My Colonell, experienc'd *Middleton*,

A valiant *Scot*, that day led up the *Van*.

A Troope

A *Troupe* that flankt on the left I led :
 The *word* was ordered forth; the souldier shouted ;
 Our martiall musick them incouraged,
 And, each from other, feares of danger flouted.
 Our forces joynd in clouds of fiery smoke ;
 Whence many whizzing thunder-bolts were shot :
 Our glittering swords, like flashing lightnings, stroke
 Each others eyes, and bloody showres begot ;
 Enough, whereby our courage might be tried ;
 And, yet, with no great losse, on either side.
 For, left, while of (each part) the *Forlorne-hopes*
 Together strove ; our side might seeke to take
 A *narrow-passe* (which might have made some stops,
 To their great hazzard in retreating back)
 They wheel'd about, as if to gaine some ground
 Of more advantage : so, before the place
 We rightly knew, or their intention found,
 Instead of a *Re-charge*, we gave them chase :
 Which being finish't, and my warmed blood
 Grown colder, by our adversaries flight,
 Another *Foe*, which long my peace withstood,
 A Challenge brought me, for another fight :
 And, in the dark, when that daies march was done,
 A second furious battell was begun.
 A strong *Brigade*, was mustred up together,
 And many cunning Engines forth were brought,
 Which doubtlesse had I come unarmed thither,
 Had gained *him* the Victory, he sought.
 To undermine me, he, at first, perplext
 My heart, with many deep and subtil questions :
 To win that fortresse, he assayed, next,
 By strong perswasions, and untrue suggestions.
 Then, with confused throngs of dangers, feares,
 And, other such like Instruments as those,
 By violence to storme it, he prepares ;
 And, force prevailing not, his craft he shewes ;

Which

Which, taking like effect, he beat the Drum,
And to a *Parlee* we began to come.

His *Generall* was that *Deluding-Reason*,
Which hath so much befool'd this Generation,
Defaming Loyaltie with termes of Treason,
And seeking *Truths*, and true mens defamation.
This is that *Grand-Impostresse*, which hath had
The power, of late, our *Clergie* to misguide,
To blind the *King*, to make the *Nobles* mad,
And lead the *Common-people* quite aside.
This is the *Mountebank* that cheats the Land,
With *Romish-Drugs*, and fills our heads with toyes,
That buildeth *Fortes*, and *Churches*, in the Sand,
And faire, and firme foundations, oft destroyes.
And this is she that men so blinde doth make,
The shadow, for the substance, to mistake.

She thus began: *Within thy Soveraignes Land*
How darest thou, bold Traytor to appeare,
Without his Approbation, or Command,
With that thy Troop of armed Rebels there?
Hast thou not heard those Royall Proclamations,
Which threaten those who thus themselves array?
Hast thou not read those learned Declarations,
That shew thee how thy Leaders go astray?
Hast thou not heard the reverend Prelates preach:
That all the Kings Commands must be obeyd?
Hast thou not heard approved Doctors teach,
That, all we have must at their feet be laid?

And, that Mortall cloath'd with Majestie,
Is little lower then the Deitie?
Thy service and obedience to the King,
Even God himself injoines: *Why dost thou then*
Assistance to his adversaries bring,
And rather disobey thy GOD, then men?
Nay, thou thy selfe hast that *Allegiance taught,*
Which now thou violat'st, and couldst foretell.

What

*What mischiefs would upon their heads be brought ;
 Who should against their Sovereigne-Prince rebell.
 Yet now, behold, thou neither having awe
 Of thine owne conscience, or the royall right,
 Of G O D S commands, or of the Kingdomes Law,
 Dost arme thy selfe, against all these, to fight ;*

And, by pretences for the publike good,

Defil'st the Kingdome, and thy selfe with blood.

*An Arbitrarie government you blame,
 And to the Lawes, your Actions seeme to tie ;
 Yet by your Ordinances, doe the same
 Which to the King, unjustly you deny.*

*You, for the Subjects libertie contend,
 Yet into Prisons, freemen you have throwne.*

*To ease them of Taxations, you pretend :
 Yet make them greater than were ever knowne.*

*You take from whom you please, and what you list :
 And no man is assured of his owne,*

Or dares to contradict, much lesse resist.

Yea, lately, you so insolent are growne,

That, not the People, only, you undo,

But, many wayes, abuse your Sovereigne too.

To make him rich, faire promises you made :

But, so far off have been from adding more,

That you have taken from him what he had,

And rendred him lesse able than before.

To cherish Virtue, or to punish Vice,

Or to protect the wrong'd, or to relieve

The needy soule ; you neither Offices,

Nor Armes, nor Rents, to his disposure give.

Gods glorie, and Religious puritie,

Sinceritie to affect, you make a shew :

But thereof, we have small securitie,

Whilst pious Monuments you overthrow.

And whilst, you favour, cherish, and protect

The Schismaticks of everie Giddie-Sett.

The King denyeth nothing he may grant,
 But voweth and protesteth, to maintain
 The true Religion of the Protestant;
 And, would, the Subjects should unwrong'd remain,
 Of him you foster causelesse jealousies;
 For, to the people, or the Parliament,
 He hath intended no such injuries,
 As his depravers causelessly invent,
 He aimeth at the reall preservation
 Of Rights, Laws, Customes, and of all that's due
 To Church, or Common-weale; for which this Nation
 A publike, or just private claime can shew:

And that, which to preserve, he doth assay,
 You, Rebels, seek to change, or take away.
 He stands oblig'd, the Kingdome to protect;
 But, you his Towns, Arms, Forts, and Ships doe seize,
 Whereby his Office Wants a prime effect:
 And, you against him, arme your selves With these.
 The people you seduce, and you invent
 Devices cunningly to drive away
 The Lords and Commons from the Parliament,
 That your owne pleasures, there, enact you may.
 The Kings best friends for traytors you pursue:
 By Sequestrations you have made them poore:
 Nay, he himselfe misjudged is of you,
 At least a fav'rer of the Scarlet-Whore.

And he that was to be your glorie borne,
 Is now become an object of your scorne.
 How can you therefore safely live or die
 In such a Cause? How can you, Without feare,
 Be actors in that bloody Tragedie?
 Whereto, thus blindly, you advancing are?
 How, Will you to your GOD? how, to your King?
 How, to this Wronged Kingdome, answer make?
 When by their power they shall that vengeance bring,
 Which Will be due, for what you undertake.

C

Thus

Thus far she rav'd; and, further as I think
 She had proceeded : But, I having ey'd
 My *Troopers* (and perceiving some, to shrink
 At her last words) first rein'd my horse aside

To cheer my *Troop*; then wheel'd a little back,
 And, to confute those falshoods, thus I spake.
Traill'resse to *Reason*, that high heav'n-born-*Queen*,
 Whom ev'ry earthly *Monarch* should obey ;
 Thou who the Cause of all those plagues hast been
 Which overflow this *Island*, at this day :
 How long wilt thou persist, with shoves of truth
 To colour falshood ? and, from thy delusions,
 Draw forth (to cozen heedlesse age and youth)
 Inconsequents, and frivolous conclusions?
 In vain thou seek'st with words to terrifie
 From what, with good advisement, is begun.
 With honour, we have hope to live, and dye,
 Whatever can by thee be said, or done,

And, in our just resolves will settle fast,
 In spite of all the Sophistry thou hast.
 Imprudent *Amazon*, why com'st thou arm'd
 With *Porguns*, and with *Kexes* to invade,
 A Skonce that's striple fortifi'd, and charm'd
 By *Spels*, which to secure it, Reason made ?
 Beleevest thou, Lyes, Fallacies and shows
 Chew'd into paper-pellets, can affright
 Ought else but Regiments of Daws and Crows ?
 Or, things that come to feed, but not to fight ?
 When to my face, thou falsly dar'st accuse
 My Conscience, which none knows but GOD and I,
 And wouldest my own believe thereof abuse,
 Behind my back, how wilt thou me belye ?

My *Writings* too, in favour of thy Cause,
 Thou understandest, as thou dost the *Laws*.
 Their Author is in being, so am I ;
 The *Laws* true sence is that which they shall give ;

And

And, I am he that best can testifie
 The meaning of my *Poems*, whilst I live.
 I have not swerv'd essentially from ought,
 (It well my words, and deeds be understood)
 Which I have either counselled or taught,
 Pertaining to the *King*, and *Common-good*.
 And though thy friends report that I rebell,
 And *Balaam*-like, against my knowledge too,
 (When I had both fore-told, and counsell'd well
 What would befall, and what men ought to do)

I shall occasions finde, my selfe to clear

Of all, whereof I guilty may appear.

The factions of our *Clergie* I foresaw,
 The progresse of their factions I foretold;
 Which way the one our *Sov'raign's* heart should draw,
 Which way the other, tempt the people should,
 And, thereupon my soule (as well it might)
 Fearing such mischiefes as from thence do spring,
 According to the measure of her light,
 Did counsell both the *People*, and the *King*.
 The *King* proceeded, as his Prophets taught,
 (For their despight made void my good intent)
 The other faction of the *Clergie* sought
 To worke upon the peoples discontent;

And, had not, then, a miracle been done,

It had, long since, Rebellion here begun.

For, had not GOD, beyond all hopes of our,
 When plotted mischiefes were to ripeness come,
 Vouchsafed us a *Parliamentall* power,
 The sin, which I most fear'd, to keepe us from:
 My wit perceives not how the peoples rage
 (Provoked so, as then it would have bin)
 Should meanes have found that fury to assuage,
 Which would have brought a true Rebellion in.
 Nay, to such heights was discontentment rais'd,
 That, if this present timely *Parliament*

(Which never can sufficiently be prais'd)

Had not enabled been, as well as sent

By GOD himself, a wondrous work to do,

They had ere this, been slaves and rebels too.

But having by meer providence procur'd

The priviledge for their continuation,

To be by an *Enacted-Law* secur'd,

Till they saw cause to give it limitation ;

Such courage thereby took they, and such hope,

Their good endeavours should not be undone.

As heretofore (through want of time and scope,

To perfect things which they had well begun)

That, they have qualifi'd the fierie zeale,

Which might have kindled a rebellious flame ;

And armed lawfully this *Common-Weale*,

To make a just defence as her became :

For, tis her safetie, that secures the *King* :

And her destruction, will his ruine bring.

We are not come, our *Souveraigne* to oppose,

But for him, we thus armed now appeare,

By Warrant, and Authoritie from those,

Who, to confer it, well enabled were :

Ev'n by that *Supreme-Councell*, whence do come

All Acts that most concerne the Publike-Weale ;

The sacred *Senate*, from whose finall doome,

We cannot to another Judge appeale.

When *that* commands, the *Kings* commands they be,

More binding, than his personall Injunction ;

In their contempt, dishonoured is he,

And disobeyed in his noblest function.

In his, we but his *Person* disobey :

In this, his *Power*, and *Office* we gain-say.

We heare indeed, some time, a *Proclamation*

Injoyning that, or else forbidding this :

But how, I pray, shall we have information,

Whose will and pleasure, and whose deed it is ?

The *Person* of the King we seldom see ;
 His *Court* is now a place uncertain grown :
 With him, no lawfull Councillors hath he ;
 How then, of us, can his true minde be knowne ?

Since in his *Name*, anothers *Will* may come,

We neither knowing whence, nor yet from whom ?

The Court of *Parliament* appears to all,
 To have therein, the Royall *Power*, and *Name* :
 It keepes the *Place*, whereto the King did call,
 And virtually abideth still the same.

That *Order*, *Ordinance*, and that *Commission*,
 Which issues forth from them, to us appears
 To be their act and deed, without suspicion,
 And we obey it as the *Kings*, and theirs :

Why, therefore, should we be reproach't and blam'd,
 Because, we are not rather guided by

A *printed sheet*, wherein the *King* is nam'd,
 To draw us, our knowne duty to deny ?

By telling us, a trayt'rous part we play :

Unlesse, our *King*, and *Countrey* we betray ?

Me thinks, it were a motive somewhat odd,
 That those few lines, which ill-advice might draw,
 Beginning thus, CHARLES by the grace of GOD,
 Should more oblige, then equitie and *Law*.

Yet, this is our condition ; and unlesse

We will suspect our eye-sight, and our hearing ;

And say we are in state of happinesse,

VWhen universall ruine we are fearing ;

Or, else, believe, (as many seem to do,

Though false it be) what ere our foes perswade ;

And will be Infidells, and Asses too,

Or such tame Fooles, as they of some have made,

VVe must be censur'd in our noblest action,

To have unjust designes, and side with faction.

Unlesse with *Rehoboams* Cavaliers,

VVe will bring aid and counsell to oppresse :

Vnlesse, we will not think that all our Fears,
 Are without reall ground, and reasonlesse :
 Vnlesse, we will beleewe *Achitophel* ;
 The *Parasites* of *Ioash*, *Judahs* King ;
 The Priests of *Ahab*, *Baal*, and *Izabel*,
 Which to Idolatry this Land would bring ;
 Vnlesse, our selves meer slaves we will repute ;
 Vnlesse, we will against all right and Reason,
 GODS Epithetes, to *Princes* attribute ;
 Or, falsely, say, our *Loyaltie* is *Treason*,
 Or, do, as Fools and Traytors have appointed,
 We fight (forsooth) against the Lords anointed.
 Yea, then it must be told me, I rebell ;
 That, I resist my *Sovereigne* and the *Laws* ;
 That *Balaam*-like the truth I could foretell ;
 And know the right, yet aid an evill cause.
 But, what am I? Thou sayst, the *Parliament*
 (Though shews of other purposes carry)
 In practice doth approve that *Government*,
 Which in the *King*, they say, is *Arbitrary* ;
 Which is untrue. For, *Arbitrary Sway*
 Is that which governs by the *Will* of ONE :
 But, when their *Ordinances* we obey :
 To *Reason* we submit, agreed upon
 By many, chosen out to that intent,
 Both by our own, and by the *Kings* consent,
 What ever then that *Counsell* shall ordain,
 Is in effect the *Pleasure* of the *King*,
 And our united ; whereof to complain,
 It were a causlesse, and a foolish thing.
 And, though we may have grievances thereby,
 We cannot call them injuries, by reason
 'Twas to prevent a lasting miserie,
 By making us to suffer, for a season.
 The *Parliament* abridgeth no mans right,
 Takes no mans *Libertie*, or goods away,

To favour some, and other to dispight ;
 Or, that themselves therewith enrich they may ;
 But seize it for the *Publike*; and from those,
 Who, to the publike harme, thereof dispose.
 Perhaps, unruly Souldiers (and some too
 Who them command) will practice, now and then,
 Harsh violence, as Devils use to doe,
 Who, at these times, come forth in the shape of men.
 But, from such insolencies I am free
 And ev'ry way so cleer ; that though our Foes
 Ot * all I had have quite dispoyled me ; * *To the*
 And, though I was authorized by those *value of*
 Who pow'r might give my losses to redresse *above*
 On them who robbed me ; I have not fought 2000*l.*
 Without compassion or with greedinesse,
 To mend my Fortunes, as I heare 'tis thought ;
 But took that only which the present need
 Requir'd; my selfe, and Family to Feed.
 Yea, saving when from home we marched far,
 And thither, where, perforce, we did indure
 The hard, and strong necessities of war,
 Through want of meanes, things needfull to procure ;
 We nothing took without a recompence :
 Nor (to my knowledge) either then, or there,
 But, with good words, and, without violence ;
 And, nought but what did need, and they might spare :
 Nor did I, or, my *Troopers*, leave unpaid
 Our *Quarters* any where, whilst we had pay :
 And, since our entertainments were delaid,
 They have my word for payment when I may.
 And, By thus taking, *Souldiers* grieve men lesse
 In times of *War*, then *Courtiers* did in *Peace*.
 We take not, as *Monopolizers* do,
 And, begger *Many* ; to enrich but *One* :
 Nor take we from, both poore, and wealthy, too,
 As *Tyrants*, that our pleasure might be done ,

Nor as the damn'd-selfe damning Cavalleer,
 Who for his lusts and to the Kingdomes harm,
 From good and bad, from friend and foe, doth teare,
 What ever may be reached with his arme.

The *Parliament* (a Body representing
 The Kingdomes) takes from none ; but of her own
 Takes part, for furtherance, or for preventing
 Of good or evill, either fear'd or known :

And, if this be unjust, or lawlesse taking,
 It is not by a Law of Reasons making.

For as the *Body-naturall* may take
 From hands or feet, or any other part,
 To wrap about the head when it shall ake ;
 Or, warme to keep the stomach, or the heart,
 When Life is else in danger : right so, may
 The Body-politike, without reproof,
 From any of her *Members*, take away,
 For it own preservation, or behoof.

Yea, doubtlesse, if a man his goods may spend,
 His body to redeem ; or, give consent
 Some *Blood* to lose, or *Members*, to this end,
 That he the losse of life might so prevent ;

Much more may that *Great-Body* do the same,
 Without the brand of injurie, or blame.

The *taxes*, which our *Parliament* impose,
 Are not to grieve the people : but to aid,
 And strengthen them against the power of those,
 By whom uneasie burthens have been laid.

If they be greater now, than heretofore,
 It is because necessities are greater :

And, now require, we should bestow the more,
 To make, hereafter, our assurance better.

And pitie wote it, but he should be fatter
 To none but slaves, or to a generation
 Who should not dare old rotten rags to gather
 Without a Patent, and a Proclamation

Who

Who for his Countrey, thinks his goods too much ;
Or, would his life in this adventure grutch.

As for their loyall offers to the *King*,
They ready were ; and are as ready still,
Their wealth, and power, and all they have to bring
To serve him, if his part he shall fulfill.
They would be loth his treasure to increase,
To purchase instruments, wherewith to slay them ;
Or, raise an Army, to disturb their peace ;
Or, to corrupt their Captaines, to betray them.
They should be loth to give him Rents and Lands,
Buffoones, and men unworthie to advance ;
That they might weaken us, and arm his hands,
To make his *Subjects A la moed de FRANCE*.

But, for his Guard, and for the publike-peace,
Our Goods, our Lives, and all we have is his.
If his *Revenues*, in their hands they stay,
It is not without reason (as is thought)
But, to secure his *Crown*, and to defray
The charge of *War*, which he on us hath brought.
If they, with his disposure, now withdraw
Some things, by *Him*, dispos'd of heretofore,
It is because their right it is by Law ;
And, ought to be neglected so no more.
When things permitted out of good respects,
Are challenged as customary rights ;
And, when good meanings bring forth ill effects,
'Tis time to take more heed of oversights ;
And, that, by having erred heretofore,
We may not be undone for evermore.

Ships,, *Forts*, and *Armes* belong unto the *Prince*,
Not for himself, but for the publike use :
They therefore keeping them for his defence,
(And for the *Kingdomes* good) what needs excuse ?
Or, if they seized on them, with intent
To preposseffe them, that they might in time.

Their

Their foes inhumane purposes prevent ;
 It was no fault ; or, else, a veniall Crime.
 They make their *Ordinances* not for *Laws*,
 But for the pretent need, to be in force ;
 Lest Law-proceedings being at a pause,
 The mischiefs (over-great) grow daily worse,
 And, none denyes the *Parliament* this power,
 But, they who seek their freedoms to devour.
 Though Libellous Detractors, and that Rabble,
 Whom thy deluding Sophistries deceive,
 Pretend their purpose is dishonourable,
 And, of his dues, our *Sovereign* to bereave ;
 Your slanderous Allegations are untrue,
 And rais'd by those who hate the *Parliament* ;
 Because, a *Reformation* they pursue,
 And that, which may their purposes prevent.
 Far is it, either from their thought, or our,
 The *King* of his just profits to defeat ;
 Or to deprive him of that Kingly power,
 Whose want may make his honour incompleat,
 By taking, or by clipping (to his wrong)
 Those Rights, which to his *Office* do belong.
 When ought they take, it is to take away
 That mischief, which may take him from his Throne.
 When they deny, it is not to gain-say,
 But, that his lawfull pleasure may be done.
 When they disarm him, 'tis but that his foes
 Might not with his own weapons him destroy.
 When they his Rents with-hold, it is that those
 Should not his wealth to his own losse imploy.
 Have they restrain'd his power ? they did it not
 To limit him ; but, that his *Parasites*,
 Should not to his dishonour, him besot ;
 And, make that, *Pander*, to their appetites,
 Till by their wicked practices, first we
 Are to their wils enslaved ; and, then *He*.

The worst condition they would bring him to,
 Is only this ; that, if he or his Son,
 By ill advisement, would themselves undo,
 No innocent should thereby be undone.
 Nor they, if during life, *Manasseth*-like,
 They could repent. This brave *prerogative*,
 This *Privilege*, for him, and his, we seek ;
 That, nothing of his *Throne* might him deprive.
 We labour, that it gloriously might stand,
 By *Righteousnesse* upheld : and, that his *Line*
 May bear the *Royall-Scepter* in this *Land*,
 As long as either *Sun*, or *Moon* shall shine,
 By being made true *Homagers* to *Him*,
 That wears the universall *Diadem*.

They would not have him, or his child, hereafter,
 Suppose that an advantage can be had,
 By bringing to his bed King *Pharaohs* daughter ;
 Or, any with whom, G O D, the *Banes* forbad.
 We would not have him *Rehoboam*-like,
 Advance his *Throne* by tyrannous oppression :
 Or (led by foolish counsell) *Shadows* seek,
 Till he had lost the *Substance* in possession.
 They would not have him set up *golden-Calves*,
 With *Ieroboam* ; and suppose to save
 By policie, and serving G O D, by halves,
 That Kingdome, which to him, he freely gave,
 Till he, like him, hath made the people sin,
 And, brought our *Endlesse-desolation* in.
 They would not have him, *Ahab*-like, misled
 By wicked female Counsels ; or, by those
 Dissembling *Priests* and *Prophets*, who have bred
 That Plague, which now this *Island*, overgrows.
 Nor would they that (with King *Iehosaphat*)
 Some fruitlesse complements, or causlesse fears,
 Should draw him, to become confederate,
 With such as are protest *Idolaters* :

But

The

But, that like *David*, he should purge his Court
 From impudent offenders ; and from all
 Those practices which are of ill report ;
 And chiefly those, which will for vengeance call :

That so his Kingdom might be safe in GOD,
 From Traytors here at home : and foes abroad.

They will not have his *Minions* rob his *Name*
 Of all that honour which hereto belongs ;
 And, in requitall, make him bare the blame
 Of their loud-crying cruelties, and wrongs,
 They would not have each honourable Place,
 Fild up, instead of Princes, with such groomes,
 As to this Kingdomes, and our Kings disgrace,
 Late fild, and yet defile these noblest Roomes :
 Fellowes, of whom the publike fame records
 No merit ; unlesse merit be in roring,
 In being rusty Panders to their Lords,
 In gaming, drinking, quarrelling, and whoring :

For, by those vertues, from a trencher-man,
 A Princes Minion, riseth, now and than.

They would not at the sacred *Councell-board*,
 That, Lust, and Pride and Avarice should sit
 Arrayed, and intitled like a *Lord*,
 That hath no credit, honestie, nor wit.
 Or such a *Ruffian*, as (when suiters, there,
 In humble wise their grievances prefer)
 Shall sweare, GOD, *damne me, I will nothing heare,*
That is inferm'd against an Officer :

Or such, as with notorious impudence,
 Shall taunt imperiously, or tartly blame
 A man, that is of well knowne innocence,
 When they themselves do merit publike shame ;

Because in publike view, and without aw,

They violate divine, and humane Law.

We would preserve our *Sovereign* honourable :
 Not by a blast of ayry Attributes ;

Much

Much lesse by those that are unwarrantable,
 And, such as flatterie alone, imputes,
 We wish he may be great, but not (with some)
 So great, as from a lawfull King, to swell
 Into a *Tyrant*; and by that means come
 To gain a Principalitie in Hell.

We wish him rich; but, not by tricks, that may
 Inrich Projectors more: and, lastly prove
 A cheat, procuring him, another way,
 A greater dammage in his peoples love:

But, of these things, we wish him so posselt,
 That they may make him happie, and us blest.

The Parliament would so our King enable,
 If they, by their advisement, would proceed,
 As that, hereafter, no dishonourable,
 Unsafe, or unfit courses they should need.
 We blush (and are asham'd, as well as griev'd)
 That they of whom, we, justice should obtain,
 (When injuries from others we receive)
 Give cause of greater sufferings to complain.
 We think what ere seducing Prelates say,
 They should have consciences as well as we:
 And, may have soules, which will, another day,
 Made subject to the common Judgement be.

And, we would have them none of those, that shall

Cry to the Mountains, down on them to fall.

We would not have them to our daily sorrow,
 And their dishonour, wrong'd by such, as they,
 Who keep them still so needy as to borrow:
 And never in condition to repay.

We would not have them live, and die in debt,
 (As usually they do) without regard,
 Whose wants, and whose complainings they forget:
 And whose deserts they leave without reward:

Or, need to be incumbred with so many
 Oppressing Officers (who from us teare

A shilling for themselves, for him, a penny ;
Yet Raven-like, still, hungry Carions are)

If their estates were settled once aright,
And managed by men that are upright.

Then, should our Princes never need to send
Their *Privy-Seals*, to borrow for their use ;
And, when they come where nothing is to lend,
Be much displeased at a just excuse.

Nor should they need to seeke, as oft they do,
By petty Loans, a generall supply ;
And (which ill suits with borrowing) threaten too,
If we their expectation shall deny :

Nor take such other courses, as of late
Have been devis'd ; and, which are baser farre,
Than our Collections at the Church-yard-gate ;
Yea, baser than our Countrey *Help-Ales* are :

And which a generous mind would scarce admit,
Whilst he had rags to weare, or pulse to eat.

For, who can mention, without Indignation,
Those Rascall Projects, where with some pretended
His Majesties Revenues augmentation ?

As when, with *Sope*, and *Pins*, they him befriended ?

Or, when they rayfed Fines, by *Proclamation*,
From Labourers, and Beggers Cottages ;

Or, from their *new-invented-Corporation*,
Sault, *Mault*, and *Coales*, with such like things as these ?

Or, if I erre not, some, from baser things,
To rayse the Kings Revenue, made a show ;
Ev'n from *old Rags*, from *Guts*, for *Fiddle-strings* ;
And, if these Projects had not been enow,

I think, ere this, there had been some device,

To raise a profit out of *Nits* and *Lice*.

We scorn, this Kingdome, or our King should be
Dishonour'd by such beggarly inventions :

To make him rich, a nobler way have we,
When he shall please to like of our inventions.

And

And, whatsoever thy stand'rous tongue hath said,
 We seek our *Soveraignes* welfare; and, with him
 No guilefull, or disloyall Parts have plaid,
 To wrong the *Scepter*, or the *Diadem*.
 Nor have we rased any Monument
 Of *Christian-Pietie*; the *Crosse* except,
 That we might those Idolatries prevent,
 Which in, amongst us, by that Relique, crept.
 And, down (for ought I know) the *Crosse* was took,
 As justly, as the *Brazen Snake* was broke.
 For, though, when *Christianity* began,
 And *Jewes*, and *Gentiles*, mentioned with scorn,
Christ-crucifi'd, unto the Christian-man,
 That badge was then with approbation worn,
 Because, it witness'd them, no whit asham'd
 Of *Him*, in whom they did professe belief:
 Though doom'd he was, into a death defam'd,
 And suffer'd as a murtherer, or theefe:
 Yet, since the *Popelings* have a trick devis'd
 To lift it up, above the civill use,
 And, for a *Saint*, the same hath canoniz'd,
 And stain'd it, by Idolatrous abuse.
 We have reject'd it, as, now, become
 A wanton *Token* from the whore of *Rome*.
 That *Sects*, or *Schismes*, we favour, I deny;
 For, *Law*, and true *Religion* we befriend,
 Against their fury and Idolatry,
 Whom you have arm'd, in justice to defend.
 We to be regulated are content,
 (Not, by the fancies of one private braine,
 Or, by a few, that came ere they were sent)
 By those, to whom such matters appertaine.
 Some *Lawyers* have the sence of *Law* estrang'd
 From what it was: some, *Priests*, and *Prelates* too,
 Both *Doctrines* and Church-Discipline have chang'd
 From that which was establish'd long agoe;

That

That, therefore we might in the truth abide,
 We by the Fountaines would have all things tride.
 Though of her Members, faultie some appeare,
 The *Parliaments* maine purpose is upright,
 And, while preserved their *Foundations* are,
 The *Righteous* cannot lose their labours quite.
 Although the *Kings* intentions may be good,
 (As I still hope they be) yet, most of those
 That give him counsell, now, are men of blood ;
 And, such as dutie binds us to oppose.

'Twere no discretion to commit my *Sword*
 To him, who straight would give it to my foe.
 Nor were it wisely done, to take his word,
 Who knowes not, what he shall have power to do.

For, oft, from *Reason*, other men estrange us.

And, other while, our own corruptions change us.
 Thou saist, the *King* hath vowed, and protests,
 Our *Laws*, and our *Religion* to defend,
 VVe ask no more, unlesse, as in the breasts
 Of private men they are, he shall intend :
 Or, shall conceive, that he the *Law* doth carrie
 VVithin himselfe : For, that doth plainly show
 The government he seeks, is *Arbitrarie* ;
 VVhich, humbly we deny to be his due.
 I say the *Law* now armes me. He sayes no ;
 And, cals me traytor, for what I have done
 The *Parliament* affirms I faile to do
 My dutie, if another course I run :

And how the *King* in *Law* more skill'd can grow
 Than he that made it, I would gladly know.

It were a fancie, to affirme he gained
 A knowledge of our *Laws* by *Revelation*,
 Or that he studied them : then, he obtained
 His notions of them, by meere information,
 And who are his Informers, now, but those,
 That are the chiefe transgressors of the *Law* ?

They

They who essentially the same oppose ?

Who, from it, their obedience quite withdraw ?

They, whose Delinquencie had made them feare,

To let the *Laws* true power or sense be knowne ?

Because, if their true vigour should appeare,

These, and their Structures, would be overthrowne.

Yes, they from whom, he learn'd his chiefeft skill,

Are they, who tell him, *Law* is, *What he Will*.

If thou shalt say, his Informations are

From those, that in our *Lawes* most skilfull be,

And, men unblam'd ; admitting, such they were ;

(Though that is not beleev'd, nor known of me)

This, I am certaine of, my undertaking

Was, by no such meane councill undergone,

Nor by a warrant of that private making,

But, by a stronger ; by a publike one :

Ev'n by that *Senate*, whence our *Law* doth spring :

By that great *Court*, which is, by all, confest

Chiefe-Councill, to the Kingdome, and the King :

The Lady and Commandresse of the rest :

By those, from whom the *Laws* that bind this *nation*,

Receive both *being*, and interpretation.

Should I the judgement of that *Court* despise

For their, whom yet, I neither heard, nor saw ?

Because a few, did otherwayes advise,

More blam'd for arrogance, than fam'd for *Law* ?

And, is it not of dangerous consequence,

That, to his rev'rend *Parliaments* disgrace,

The *King*, in doubtfull points, should leave their *sense*,

For judgements, which from private spirits passe ?

For, if a private spirit vouch'd may be

Against that *Court*, for *Him* : why may it not

Against *Him*, be as well avouch'd for me,

If to contend, I power enough had got ?

Grant this, and everie man as well may hope

To damne a *Generall-Councill*, as the Pope.

Grant this, and none can doubt the *Kings* intent,
 The *Protestant-Religion* to maintaine,
 And all the *Freedomes* of the *Parliament*;
 That they are in his Bosome, and his Braine:
 And what he will, yea, sometime, what his Groome
 Shall make him to beleeve, or understand,
 (Though all his dictates be receiv'd from *Rome*)
 Is then, the *Law* and *Gospell* of the Land.

Most *Prelates*, and most *Iudges* were the Creatures
 Of *Princes*, and their Minions; therefore, these
 Make for them (as their Vassals, and their Debtors)
Religion, and the *Laws*, ev'n when they please.

And, hence our strifes, and all divisions spring,

'Twixt GOD, and us, the *People*, and the *King*.

We would not bar our Sov'raignes, any power
 Which fortifies, or dignifies the *Crowne*:

Nor lose one lawfull Priviledge that's our,

When we are well inform'd what is our owne.

The *People*, did first make both *Laws* and *Kings*:

And, for their own securitie, did make them:

Then, he that shall repute them, to be things
 Ordain'd for other ends, doth much mistake them.

Now, for themselves, if *Laws* and *Kings* they made,
 The *makers* had been mad men, to intend

They should a *meaning*, or a *Power*, have had
 To make them uselesse to their chiefeft *End*,

And give *Prerogatives*, or *meanings* to them,

That, should, in stead of saving, help *undo* them.

True Reason, therefore warrants me to say,
 That, when we see the *Law* a *sense* doth give,
 Which taketh any publike right away;

Or stretcheth to the *Kings* *Prerogative*,

As that the Kingdome is oppress'd thereby,

Or, of the publike safetie brought in feare;

Or, doubtfull of approaching tyranny;

Or, liable to mischiefs may appeare;

That sense of *Law* is false ; usurped be
 All such *Prerogatives* : And, nor by *time*,
 Or, frequent *presidents*, oblig'd are we
 To let our *Freedomes*, be infring'd by them :
 But, we should claim, and take, what proveth our,
 As oft, as *GOD* shall give us meanes and power.
 Though some *Historians*, and the flattr'ing *Pen*,
 Have stil'd the *Norman CONQUEROR* ; nor he,
 Nor any one before him, or since then,
 Can say, that we a conquer'd *Nation* be.
 For, by a *Composition*, and on termes
 Becoming *Free-men*, we remain'd posselt
 Of *Libertie* ; and *WILLIAM* threw down armes ;
 Accepting of that share we valued least.
 And, had we not as well by *Oath*, as *Word*,
 Been re-invested in our *Native-right*,
 That which we lost unjustly, by the *Sword*,
 At all times, by the *Sword* attempt we might,
 To re-possesse, when *GOD* makes warrantable,
 That enterprize, by making of us able.
 For, this I partly fight : not with the *King* ;
 But, with those *Miscreants* who seek our harme :
 And, his abused *Name*, and *Person*, bring
 Vnwarie people, by faire shoves, to charme.
 And, ere they shall accomplish their intent
 By slaving Him, their projects to befriend ;
 Or by dishon'ring of the *Parliament* ;
 My life time, in this Quarrell, I will spend.
 Or, if I must unhappily survive
 To see our *English-Honour* overthrowne,
 I will not (if I may avoid it) live
 To be a slave, where I did freedom owne.
 Nor willingly, in any Land remaine,
 In which a *Tyrant*, (call'd a *King*) shall raigne.
 This Quarrell, above thirtie yeares before
 The *Sword* was drawne, I fought in, with my *Pen* ;

Till I by *Tyrannie* was made so poore,
 As that, they thought, I ne're should rise agen;
 Without an *Army*, or a *Parliament*
 To side withall; without one able friend,
 Without reward, without encouragement,
 To further that which I did well intend:
 Nay, struggling through much envie and despight,
 That *Warfare* I continue to this houre:
 And, in this *Warfare*, am resolv'd to fight,
 Whilst I to hold a *Sword* or *Pen*, have pow'r,
 Till I have compass't, what, in hope, I have,
 Or, brought my tired body to the Grave.
 For, peradventure, we are grown so bad,
 So false to GOD, so false in ev'ry thing,
 Both to our selves, and others; and have had
 So many *Mercies*, whence, no fruits do spring,
 That, GOD will give this present *Generation*,
 To be what most deserve, and some desire;
 Ev'n to be slaves to that *Abomination*,
 With which their lives are doomed to expire.
 If so, then am I called to this fight,
 But, onely, that my duty might be done:
 And, in this manner, have been mov'd to write,
 That, for our sin, excuse we may have none:
 And, GOD's great *Worke*, which he will bring about,
 Shall be delay'd till this vile *Race* be out.
 Then, shall the age to come, pick up, and gather
 These droppings of my *Pen*, which now they scorn;
 And wonder, men esteemed them no rather:
 And pricke those afflictions I have born.
 Then, they shall scan each Page, and ev'ry *Line*,
 And, finde, rak'd up, among my *Vanities*,
 Expressions, which will show, that *Sparks* divine
 Of *Heavenly-Fire*, in earthly Cinders lies.
 Then, they shall come to understand, and know,
 That, many future things I did behold,

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Beside that one, which is acknowledg'd, now,
To be fulfilled, as it was foretold.

But, MVSE, thou art almost without the *LIST*:

Return again to thy *Antagonist*.

Thou chargest us, *Delusion*, with such things
As no way correspond with our intentions,
And, proof whereof, no creature living brings:
For, they indeed are meerly thy inventions.

The goods of none we cease, or sequestrate,
Because, they to the King, are faithfull friends:
But, for their faithlesnesse unto the *State*,
And, serving *Him*, to base and evill ends.

Nor of our *Sovereigne*, censure we amisse:
But them we rightly judge, that him misguide:
For, in his actions, that which evill is,
To them pertaines, who draw his heart aside.

In publike Acts, *The King can do no Wrong*,
Because, unto his Counsell they belong.

The King can do no wrong, as he is *King*:

For, GOD ordained, and man did intend,
Him, not to hurt, or plagues on them to bring,
But, for their good, and good men to defend.

The King, as King, can do no wrong; because

He can do nothing, but, what he may do

According to divine, and humane Lawes:

And, what the *publike-peace* invites him to.

The King can do no wrong: because, what ere

He doth as *King*, is never duely done,

But, by some publique Vote, or Officer,

Or. they consenting, if he act alone.

For, all he doth, whence any wrong proceeds,

Are not his Royall, but, his private deeds.

The King can do no wrong: For, if there be

injustice done; his Officers are they

Who do it: and, by *Law* they onely be

accountable. And, therein, praise I may

The wisdom of our *Laws* : for, had there been,
 By them, provided Legall *Punishment*
 For *Kings*, no man would be a *King*, I ween,
 But he, that could not such a Lot prevent.
 For, were it so, then, if *Court-Parasites*
 Corrupt young *Kings*, and draw them to command
 That sin, whereto their ill advice invites,
Kings, at the Barre, for their Offence, might stand :

And they might free themselves from ev'ry thing

Which they mis-doe : and lay it on the *King*.

And, who would be their Officers, if *Kings*

Were liable to Legall punishment

In person (as a Subject) for the things

Mis-done, by their commandment, or assent :

For, if they shall be *Tyrants*, or such *Princes*,

As make but little conscience of their way,

Whom will they not accuse of those Offences,

To free themselves from suffering, if they may ?

And then, though they accuse men innocent,

Who would not think a *King* should be believ'd

Before his Vassall, and appeare content,

He, thereby, should from suffering be repriev'd ?

Yea, great absurdities from thence might flow,

If *Law* conceiv'd, the *King* a wrong might do.

The King can do no wrong : and, therefore, those

Who shall his personall commands obey,

In ought, which doth his *Legall Will* oppose,

Should beare, alone, that paine the *Law* doth lay :

Because, the *Law* of nothing else takes heed,

But onely of those things that it commands,

Or, of those evils, which it doth forbid :

And, for no private *will*, or *pleasure*, stands.

The King can do no wrong : for, it destroies

The *Essence of a King* : and doth deprive

Of ev'ry *Priviledge*, which he enjoys

By virtue of a *Kings Prerogative*.

And,

And, from Allegiance frees in ev'ry thing,
 Which he commands, beseeming not a *King*.
 For, unto *Kings*, is our *Allegiance* sworne,
 Not unto *Tyrants*, who shall fondly dream
 That *Kingdomes* have been made, and *Subjects* borne
 For nothing else, but to be slaves to them.
 Yet, here mistake me not : we are not (tho
 They tyrannize) from all Allegiance free :
 But, onely, from an Obligation to
 Obedience, in those things that lawlesse be.
 We, to their *legall wills and pleasures*, ever,
 Must yeeld submission ; and with due respects,
 In ev'ry act of Loyaltie persevere :
 And, leave to GOD, their personall defects.
 For, well enough great mischiefs it prevents,
 When *Law* takes hold of all their *Instruments*.
 VVhat can a King, to harme the publike, doe
 In his own person ? If by *Law* we may
 Lay hold on those, that counsell him unto
 A wrong ? and those whom he shall mis-employ ?
 If in the *lawfull-power*, a RIGHT there be ;
 And, therewith, STRENGTH enough to seize on *Them* :
 He hurts us not. And, if too weak are we,
 VVhat get we, though the Law might punish *Him* ?
 Then, as his *Person* by our *Law* is freed
 From ev'rie violence (except from that
 VVhich may restraine his *Person* from a deed,
 Destructive to his *Person*, and the *State*)
 So be it ever free. And, blest be those
 That serve him, with true service, where he goes.
 We, no man charge with treasons, none we blaine,
 That guiltlesse is of his imputed crime,
 And free from just suspitions of the same ;
 As will be rendred manifest, in time.
 The King from all aspersions cleare would we,
 Which without publike damage might be hid,

Though, to himselfe those things assum'd hath he,
Which (as a King) we know, he never did.
What earthly wildome can a meanes devise
His honour to preserve, against his will?
Or, do him right, that hearkens unto lies?
Yet, this, we, to our power indeavour still.

And free we are, from being justly blam'd,
For having, wilfully, the King defam'd.
We none seduce, but, labour, how we may
Prevent seducements, by right informations:
And, those effects, to change, or take away,
Which may arise from lying Declarations.
By us, no Member of the *Parliament*
Was driven thence: But, for their private ends,
Unworthily, some from their service went,
Which ev'ry worthie Member still attends.
Some to the King repair'd, in hope, to get
A *Title*: Some, because they had mis-done:
Some wanted honesty, some wanted wit;
Some went, because their Mistresses were gone,

Some fled for company; and some did fly,
(If I am not deceiv'd) they knew not why.
Thus much I know; that *He*, who led them forth,
And *They*, who follow'd *Him*, in hope to finde
A *Cloud*, to hide their Project, in the North;
Did leave us, nor so sottish, nor so blind,
But that we found their aimes; and soon perceiv'd,
What tales, they meant, the people should believe;
What hooks they baited, and what webs they weav'd,
The (soon-misguided) people to deceive.
And, he that will, may know, that, neither *They*
Who follow'd, neither *He*, that went before,
Knew reason, why he should depart away:
For here he might have stay'd, honour'd more,
More safe, more fear'd, more lov'd, more happy here,
Then they, or we, by their departure were.

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Could any, but meer impudence, averre,
 That nothing of our due, the King denies ?
 When they who chief in our Oppressions are,
 Are, at this day, most favour'd in his eyes ?
 Can we have hope our safeties to enjoy,
 When they are still his Councell, who intend
 Our lawfull Rights, and Freedoms to destroy ?
 And, thither all their force and cunning bend ?
 Is true *Religion* like to be maintain'd ?
 While they, who innovated every day,
 (And, have their old Affections, yet restrain'd)
 Are kept in hope, their former parts to play ?

Or, can we think, the Popish Generation
 Are arm'd, for our Religions preservation ?
 Can we have in us, either heart, or braines,
 If we believe this ? when to mind we call
 How great a multitude of souls complains,
 Which in the *Irish-Massacre* did fall ?
 If we propose before our ears, and eyes,
 The horrid murthers of our brethren, there,
 Their fears, their sad distractions, and their cries,
 When, by their Butchers, they surpris'd were.
 How terrible it was, when they beheld
 Their bloody neighbours, rudely rushing in,
 And, saw, perhaps their dear companions kild,
 By those, with whom they had familiar bin :

Yea, saw, before they doubted, cause of feare,
 A murth'rer or a mischief, ev'ry-where.
 If we remember, that the mazed Father,
 And trembling mother, in the winter-night,
 Were forc'd, in hast, without their cloaths, to gather
 Their children up, and, with them, take their flight
 Through fields, and boggs, and woods, with naked feet,
 Lesse tearing thirst, and hunger, frost and snow,
 Then with those cursed *Edomites* to meet,
 Who neither manhood, nor compassion know.

If we consider, why they first began
 Their hellish Tragedie ; how great a flood
 In ev'ry Irish Town, and Village, ran
 Of harmelesse Protestant and English blood ;
 How, in their tortures, and their fears, they joy'd ;
 And what great numbers they had soon destroid.

If we consider this, and that a *Nation*
 So bloody-minded, and professing too
 A worship, which is our abomination,
 Should by his Majestie be favour'd so,
 That after all their mischiefe, all their spoile
 And cruelties, committed in the Land,
 They should be called over to this *Isle*,
 To kisse (with good respect) the Royall-hand.
 Can we, these things consid'ring, tymptomes finde,
 That, ought, for us, but mischief, is intended,
 To soul and bodie ? Can we have a mind
 So sottish, as to hope to be befriended

In our Religion, by the Kings protection ?

While such, as these, have place in his affection ?

Maintaineth he our *Lawes*, as he hath sworn,
 When he maintaines *Law-breakers*, in despite
 Of common equitie ? And, as in scorn
 Of Justice, at the root of Law doth smite ?
 Or, doth he keep his oath, though he alone
 Allowes of *Lawes* enacted heretofore ?

If he to us denies, as he hath done ,
 What might secure the common safety more ?
 Or, hath he done his duty, in denying
 His, and the Kingdomes Counsell, to embrace ?
 Or, in imprudent, and unjust complying
 With Parasites, to his and their disgrace ?

Or, valuing men of Rascall Reputations,

Before the wisest of three noble Nations ?

No change in *Church* or *Common-Wealth* we crave,
 But, what *Gods Word*, and Reason shall allow.

That,

That, we are bound to seek, and ought to have ;
And, what that is, hereafter you shall know.

Our *Churchmens* honour we envied not ;
But, could, what they enjoyed, have allow'd,
Had it been rightly us'd, and fairly got :

But, they have long been lazie, false and proud.
And I fore-told them, many years ago,

The course they took, in hope thereby to stand,
Should cause their fall : And, if it now be so,
It is the work of God Almightyes hand :

And, since it proves, their honour did them hurt,
I am content, to see it, in the durt.

The King is not obliged to uphold
Their outward pomp, when his great Counsell shall
Inform, that if the same abide it should,
It may become the ruining of all.

Him, doth his Oath, or place, ingage, to cherish
A rotten Member, though, by doing so,
The whole *Republike* may grow sick, and perish,
Or *Piety* receive her overthrow ?

Or, should we fancie, that the *Law* intended,
This *Realmes* whole Body, should not be believ'd,
When they complain'd of that which them offended,
And told, which way they best might be reliev'd ?

Or, can he think, his Oath he broken had,
When they shall him acquit, for whom 'twas made ?

When, on the Prelates, *Law* did first confirme
Their dignities ; the common-people thought
They came from God : so wisely they could charme,
To compasse, for themselves, the things they sought.

And, ev'ry age brought forth a man, or two,
Whose knowledge, and whose piety made way
For them, who came another work to do ;

And, whose first founder, now, discern we may.

Then, since we now discover them, to be
Not *Christ's* Apostles, as we, once, believ'd,

But,

But, Engines for the *Papall Monarchie*,
 And, hypocrites, by whom we were deceiv'd :
 Why should we now suppose we do them wrong,
 To take away what they have kept too long.
 Why should we think it sacriledge, or sin,
 To take both wealth and dignities away
 From those, to whom they never due have bin ?
 From such, as would the Cause of CHRIST betray ?
 Why should his Jewells by his Foes be worn ?
 Why on his bread should Droans and Robbers feed ?
 To cloath a wolf, why should a sheep be shorn ?
 Or they be spar'd, whose fall is fore-decreed ?
 Let them learn true humility of CHRIST,
 And, studie how in Spirit to be poore ;
 Their earthly honours will not then be mist :
 Their want of wealth will be a want no more :
 And they shall honour God, and blesse the day,
 In which he took their needlesse trash away.
 It is my grief, that I am forc'd to bring
 Those reasons of defence which may appear
 Reflecting on the honour of the King,
 Which keep I would from all aspersions clear.
 But, his dear *Favorites* have blended so
 His *Acts* with their *designes*, and their, with his :
 That, we their malice cannot fully show,
 Without some touch, on what he doth amisse.
 And, that consider'd, makes their fault the greater ;
 And, *Him* (though their ill-service he approve)
 To *them*, for, what they claime, the lesse their debter ;
 Because, his *Honour* they but little love :
 For, (till these times) tho *Courtiers* plaid the knave,
 They sav'd their *Honours*, who, them sought to save.
 But, whatsoever, by the *Parliament*,
 Or, by my PEN, he seemeth to have lost
 In point of *Honour* ; if he shall assent
 To that, which will be nothing to his cost,

But

But, rather, for his profit ; let the same
 Be, at my hands requir'd ; unlesse I shall
 Find out not only means, whereby his *Name*
 Shall publikely stand faire, and clear from all
 Dishonourable staines ; but, also shew
 How his, may, all his Predecessors glorie
 Out-shine : and leave to times that shall ensue,
 An everlasting honourable Storie.

Which, to beleve, me thinks, he should be mov'd,
 Since, all I yet fore-told him, true hath prov'd,
 Gods will be done ; within whose pow'rfull hands
 The hearts of *Princes* are ; and, let us wait
 With patience, till, for us, his *Grace* commands
 That aid, which makes things crooked to be straight :
 Meane-while, we must not those just means neglect,
 Which to the publike safetie may pertaine :
 Nor cease from doing good, though an effect,
 Not purpos'd, make him causlessly complaine.
 Our Cause we must expostulate ; that, *we*
 May, to the world, approve our innocence :
 And, that he may, thereby, informed be,
 How little cause we give of just offence.

And, to that end, to what I said before,
 In our defence, Ile add a little more.
 Though others may be fool'd with *Protestations*,
 And, words or oaths, which peradventure, none
 Did vow, or make, but he whose Declarations
 Have lately, for the *Kings*, among us gone.
 The *Parliament* hath many piercing eyes,
 That, in the dark, descry their foes devices ;
 And, by discov'ring of their Treacheries,
 Ere they come forth, destroyes those *Cockatrices*.
 When mischiefs are, by *Providence*, fore-seen,
 And, then prevented : they that would have done them,
 Make Friends, and Fools, beleve they had not been,
 Because they were destroy'd ere they begun them,
 Yet,

Yet, some, who saw not where the *Foxes* went,
 Can find where they have haunted, by their scent.
 What things the King hath sworne, I do not heare ;
 But, should he swear ten times, and ten times over,
 There were no cause to dread, what yet we feare,
 Me, of that feare, his Oaths could not recover :
 Or, though I should beleave, that he thought true
 What he had sworne : yet, that should me assure
 That he his owne *Designes* should still pursue ?
 Or, that unchanged he shall still endure ?
 And, though his heart bide fixt, how can I know,
 That, he shall still have power to do me right ?
 Since they, who seek his *Kingdomes* overthrow,
 Already are Commanders of his might ?

And, so prevailing, that, in him, I see
 Nor *Will*, nor *Power*, his owne true friend to be ?
 Though others can beyond beleefe, beleave,
 And, hope beyond all hope ; I cannot, yet,
 In *Reasonable things*, permission give
 Vnto my *Fancie*, to befoole my *Wit*.
 In *flights-divine*, my *Contemplation* flies,
 Without restraint : But, in all humane things,
 My *Vnderstanding*, still, my *Iudgement* ties
 To *Reasons* principles ; or clips her wings.
 What ever, therefore other do, or say ;
 What ever sounds, or shoves, I see, or heare,
 Each *weightie-matter*, by it self, I weigh,
 With ev'rie circumstance, that may appeare :

And, when that all things I have throughly prov'd,
 I silent am, or speak, as I am mov'd.
 So did I in this *Cause*, before I dar'd
 Resolve upon the course, that I have took.
 And, ere I hither came, came so prepar'd,
 That, nothing to affright me, can be spoke.
 Though all, for whose defence, I hither come,
 Should use me worse than yet my foes have done,

(As

(As I already have been us'd by some)
 I would not leave the path I have begun,
 But, meerly, for the justnesse of the Cause,
 And conscience sake, perform my best endeavour,
 To vindicate *Religion*, and the *Laws* :
 And, in this dutie, to my death, persevere ;
 That I may live to see our freedome sav'd,
 Or, bravely dye, before I am enslav'd.
 For, though some, wilfully ; and, weakly, some
 Obj & unto us, that in Primitive,
 And purer ages, *Christians* did not come
 With *Fire* and *Sword*, the Law of Faith to give :
 Nor seek by force of armes, to make defence
 Against those *Tyrants*, in whose lands they taught :
 (Much lesse, came arm'd, against their native *Prince*)
 To settle that Religion which they brought.
 This argument of their is but a cheat,
 To cozen Innocencie, with a show
 That's emptie : For, the difference is great
 Betwixt their *Cause*, and that we mannage now :
 Which I should make more plainly to appeare,
 But, that, too tedious, for this place, it were.
 They had no *Partie*, to defend their Cause :
 They came to preach, where Freedomes they had none :
 They were not armed by their Countries Laws :
 And, greatest good, by suffering, might be done,
 To *Russia*, or to *Turkie*, should I go
 Our *Faith* to publish there, the likeliest way
 To settle it, would, then, be sufferance, too :
 And, meekly, on the block, my head to lay.
 Must therefore, we permit the *Whore of Rome*
 To send her bastards, and her Fornicators ?
 (Whom Law forbids within our coasts to come)
 To teach her Baudrie to our sons and daughters ?
 And, make the *Kings*, and *Princes*, of these Nations,
 Drunk with the Faces of her Fornications ?

Because

Because the *Martyrs* suffred, by that *State*,
 Whose settled way of *Worship*, they gain-said ?
 Must, downe to those, who came to innovate
 Our settled *Truth*; this *Kingdomes* neck be laid ?
 Shall we be able an account to render,
 For our neglect ; now we in danger see,
 (Of *Romish-Slaverie*) our *Faiths* Defender,
 If we endeavour not to set him free ?
 Shall we sit still, and whine, when *Law*, and *Reason*
 Cries out, *All-arms* ? untill we be, indeed,
Traitors, by fearing Loyaltie is Treason ?
 And bring both Plagues and Curses on our Seed ?

Do as you please, my way to me is knowne ;

And I will walk it, though I walk alone.

For, that without a partiall inclination
 (To either side) the right I must disclose,
 It was, and is, my full determination,
 To set aside respect of friends or foes.
 And let me be, by both of them, abhorr'd,
 If I now utter, or have uttred ought,
 For private ends ; or what shall not accord,
 In ev'rie sentence, with a loyall thought.
 To keep me from *Delusion*, I have pray'd,
 I have look'd up, *above me*, to discover
 What notions may be down to me convey'd,
 Of those things which above our heads do hover.

And, down *below me*, I have cast mine eyes,

To mark what fogs may up from hell arise.

About me I have look'd, on either side,

On disagreeing, and agreeing actions :

The manners, and the speeches I have tride,

Of most Professions, all Degrees, and Factions :

And, from them all, have made, for my directions,

(And for my informations, in this Cause)

A chaine of Observations, and Collections,

From whence my *Judgement* her conclusions draws.

Behind

Behind me, I have look'd, to take a view,
 Of what was done, or suffred, heretofore :
 What did on *this*, what did on *that* ensue :
 What makes a Curse, or Blessing, lesse, or more.
 And, I have look'd *before me*, too ; and see
 Events of things, that shall hereafter be.
 I have consider'd what I had fore-seen
 In that great *Plague*, which this Kings Reigne began :
 What I fore-told him ; what fulfill'd hath been :
 What courses *He*, and *His*, since that time ran.
 I have consider'd, why I did prefer
 That *heartie prayer*, for *Him*, which yet stands
 As registred, in my *Remembrancer* ;
 And hath been published, through all his Lands.
 I have consider'd, well, what kind of men
 Were then his Counsellors ; and, who are now ;
 What *Parliaments*, and *Promises*, were then
 Made void : and, what effects, from thence did flow.
 How fast, injurious *Projects* were increast ;
 How cruelly, the people were oppress'd.
 I have well weigh'd, what persons were preferr'd
 In *Church & Common-wealth* ; and, with what sleight
 Acceptance (if not with a disregard)
 All honest services they did requite.
 Their *Proclamations*, did from yeare to yeare,
 Proclaime to me, much more than they intended
 I should have known. And, though I silent were,
 I could have told, in what they should have ended.
 The Life, and sudden Death, of *Buckingham*,
 The Voyages of *Rochel*, and of *Ree* ;
 And other things, whereto I privie am,
 Were true *Prognostications* unto me ;
 And, to my understanding, more fore-told,
 Than all the Constellations did unfold.
 And, though I live among the Countrey-Clowns,
 (As one, who scarcely knew, or heeded ought)

The *Spanish-Fleet*, that perish'd on the Downes,
 I heard of, and to mind it somewhat brought.
 Sometimes, I have intelligence from *Rome*,
 And, know what in the *Conclave* hath been done;
 I have observed other men, to come
 On businesse thence, as well as *Senior Con*,
 I know *Archbishop Laud*, and he knowes me
 The worse for him, by many hundred pounds;
 For which, I recompenced look to be,
 When he, againe, at *Lambeth* walk his Rounds.

And, I, for these, though they suppose not so,
 Some Reasons drew, for that, which now I do.
 I heard, of what, within their *Cabinet*,
 The *Machiavillian-Counsellors* debate;
 And, informations, other while, did get,
 Of ill-prefaging secrecies of State.

The *German-horse*, that should have trotted hither,
 Prodigious *Straffords* projects, deeds, and triall,
 With other Characters, speld all together,
 Have shown me *Truths*, that can have no deniall.
 And, when my heart had rightly pondred these,
 Weigh'd, what they are, with whom we have to do;
 Their words, their hopes, their lives, their practices,
 What things they seek, whom they belong unto,

With such like notes, as these; me thinks, they be
 All blind men, who perceive not, what I see.

And, when I had, with these considerations,
 Consider'd too, for what a worthlessse *Crew*,
 The suits and cries of two most loyall Nations
 Have wanted those effects which are their due:
 That *He*, who for the *Sheep*, his life should give,
 Can give them to the *Wolves*, and see them slain:
 That *He*, who should our grievances relieve,
 Can add unto our torment, and our pain:
 That *He*, because we feare his *Dogs* will bite,
 (And, for that reason, pray they may be tild)

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Can therefore let them loose, and take delight
To see them kill, whom they have terrifi'd :

These things considered, me thinks, we wrong

The *Humane-nature*, to be tame so long.

When I perceived our deare Countries *Father*,

So peremptorily affect his will,

That, he would hazard three brave *Kingdomes*, rather,

Then his unlawfull pleasure, not fulfill ;

And, when I saw the *Devils*, who inspire

This wilfulnesse into him, seize the goods

O' his best subjects ; their faire houses fire ;

Deflowre their *Virgins* ; shed their *Old-mens* bloods ;

Betray their nearest *Kinsmen*, slay their *Brothers* ;

Deprive the blamelesse *Infants* of their lives ;

Enslave their *Fathers*, kill their frighted *Mothers* :

Abuse their *Daughters*, and defile their *Wives* :

It griev'd me, that this *Island* should afford

One man, who for this Quarrell drew no sword.

But since I have consid' red, that, from *Rome*,

These Plagues, these mischiefs, these unhappy Warres,

And all our present miseries, did come,

With our unequall'd *Irish-Massacres* :

And, that (besides the many thousands here)

Well nigh, two hundred thousand *Protestants*,

Were slaine, and rooted thence, within one year,

By those, to whom the *King* high favours grants :

And, since 'tis (not improbably) believ'd

They called are to be our Butchers too :

(If we permit our selves to be deceiv'd,

Till they can compass what they meane to do)

Me thinks, we have not been so tame as mad,

To have so slow a hand, as we have had.

And, lastly, since I weigh'd, that, not alone

A plot is laid three *Kingdomes* to undoe,

But also, in their spoile, to have undone,

All other true *Reformed-Churches* too :

That *Gods* own glory, and the servitude
 Of Christian soules, is in this Cause concern'd ;
 From thence (whatever other will conclude)
 I, these Conclusions, with good Warrant, learn'd :
 That, those whom in this *Warfare* we resist,
 Are neither worse, nor better, but, those *Bands*,
 And those *Confederates* of ANTICHRIST,
 Which are to be his *Champions*, in these Lands.

And, that, whoever fighteth on their side,

When this is known, hath GOD, & CHRIST deni'd.

I see, as plainly as I see the Sun,

* Rev. 19. 11.

He draweth neare, that on the * *white horse* rides.

The Long-expect'd *Battell* is begun :

The BEAST, to muster up his *Kings*, provides :

With him, will all his *Edomites* conspire,

The seed of *Hagar*, and the sons of *Lot* :

Philistia, *Gebal*, *Moab*, *Ammon*, *Tyre*,

And all that with his *Marke* themselves bespot.

Those brave *white Regiments*, me thinks, I see,

That on the LORD of LORDS, & KING of KINGS,

Attending in triumphant habits be,

And, which, with him, against our foes he brings.

Me thinks, I hear his * *Angell* call the *Crowes*, * Rev.

To eat the *Kings*, and *Captains*, of our foes. 19. 17

If this be so, as with a heart unfain'd.

I do believe it is : how brave a lot

Have we ? that were before all worlds ordain'd,

To be, for souldiers, to the LAMB begot !

With what high courage should we march along

Against this Foe ? That, being Conquerours,

We may, with *Angels*, sing a *Triumph-Song*,

And, crowned sit, among *Celestiall Powers* ?

Why should we be afraid, to speake, or write,

What may, from this curst *Army*, fetch our *King* ?

Why should we feare, and perish in that Fight,

Which will through *Death*, to *Life* immortall bring ?

Or

Or, why should any, now, this work delay,
 Or, doubt the truth of that, which here I say?
 I beg no grace from *King*, or *Parliament*,
 If an Impostor I shall prove to be:
 Or, if men find not, by the Consequent,
 That, G O D hath spoken to this Land, by me:
 And, that the maine of all my Musings were
 Inspir'd by Him; though, often, he permit
 My foolishnesse, among them, to appeare,
 That, nothing be ascribed to my *Wit*.
 Excuse I crave not, but a just correction,
 Or, *Approbation*, as my words may merit:
 If an *ill-spirit* hath been my direction,
 What thereunto pertains, let me inherit.
 And, if the truth be spoken, do not grieve me,
 Without a cause, but hearken, and believe me.
 Suppose not (my deare COUNTRYMEN) that here
 Have been over-bold, although you see
 A bitterness doth in my lines appear:
 For, in this Cause, great things concerned be:
 It doth concern our children, and our wives,
 The publike safety, and the publike good:
 The honour of our *Nation*, and our lives,
 The just avengement of our brethrens blood:
 The freedome of our persons, and estates,
 The honour, and the safety of our King:
 Our present being, and our future fates,
 And, almost, every other precious thing.
 Yea, it concerns our souls: and, more then so,
 It highly doth concern G O D S *glory* too.
 Now then, for conscience, or, for shame, begin
 To call to mind the duties that ye owe:
 Let what appears *without*, be found *within*;
 That, by your actions, we your hearts may know.
 For your own sakes (if not for G O D S, and our)
 Be zealous in the cause you undertake:

Lest you, ere long, have neither means, nor pow'r,
Your peace with G O D, or *Them*, or *Us*, to make.
For, both to G O D, and *man*, above all creatures,
The most abhorred, are those hypocrites,
Who can comply with disagreeing natures,
Yet, false to all, but to their appetites.

Take, therefore, counsell from a Souldiers *Pen* :

And (while you may) be warn'd, be wise, be *men*.
Asham'd, (if not a little mad) I am,
To see so many, in this cause, so cold,
So false, so faint, so cowardly and tame,
That can, in other causes, be so bold.
And (not without affection) this, I say :
Should this good cause miscarrie, all our foes
Are not more guiltie of it, than are they,
Who give it, unperceiv'd, and secret blowes.
None do it so much dammage ; none so wrong us,
As they, who seem to be our faithfull friends ;
They, who at meat, and counsell, sit among us ;
And, serve the publike, for their private ends.

Our *Scene* of *bloud*, ere this, had else been done :

And, peradventure, never been begun.

In ev'rie Village, Town, and Corporation,
Let all, that are true Protestants profess,
Let ev'rie *Canton*, *Province*, *Tribe*, and *Nation*,
Which doth against the *Romish* *Whore* protest,
A timely *League*, with one another make ;
Vnite themselves by firme *Associations* :
And, by a sacred *Covenant*, courses take,
Both for their joynt, and severall preservations.
And, to be sure, they make a firme defence
Against their foes fierce furie, and despight :
Let them be cloth'd, with *Love* and *Innocence*,
Arm'd with that armour, wherewith Christians fight ;

And, be prepared, alwayes, to resist

The *Body*, and the *Limbs* of ANTICHRIST.

Fear

Feare not the furie of your present foes,
 For, by their mixture, you discover may
 They are but part of that great **STATVES** toes,
 Whose *Feet* were made of *Iron*, and of *Clay*.
 If they receive but one good knock, or twaine,
 The *Clay*, and *Iron*, will divided be :
 The *Protestant* will be himself againe :
 For, *Light* and *Darknesse* never can agree.
 Though *horn'd*, but like the **LAMB**, they yet appeare,
 (Pretending to be arm'd for innocence)
 Their *Voices* do discover what they are ;
 And, that the **DRAGONS** Creature is their Prince.

Oh therefore, as you love your preservation,
 Give eare, ye *Britans*, to this *Proclamation*.

CHARLES by the grace of **GOD**, the *Soueraign King*,
 Of *England*, *Scotland*, *Ireland*, and of *France*,
 Intending in his heart no other thing,
 But, how his Regall Power he might advance,
 In that pursuit, a little straying from
 His faithfull Parliament through ill advice,
 Was by an ambuscado sent from **ROME**,
 Surprized lately, in a trayterous Wise :
 And (Whereof all good subjects should have sense)
 Imprison'd lyes ; Where both his eyes and eares,
 So poysoned are, by false Intelligence,
 That, nothing he, now, truly sees or beares,

As by those Actions, which his name do beare,

It may, and will apparently appeare.

Moreover, they have in despite of Law,
 Advanc'd a *Popish Army*, (by some shoves
 Of what they purpose not) and daily draw
 The *Protestants*, each other to oppose :

And, have so fairly cov' red their intention,
 That, what they could not, by themselves, have wrought,
 We now assist them in, till past prevention,
 Their Plot, and our destruction shall be brought.

*Come therefore, O all ye ! that are profess
The sons of Reformation ! Come away,
From giving your assistance to the BEAST,
Lest, in his Judgement, you be swept away.*

*On paine of ruine, Come, and help to bring
Our Sov'raign home : And so, God save the King.*

Let him, that would a *Christian man* appeare,
His drowzie Soule awake, and rowze his *Faith*.
Let him, that hath an eare to heare, give eare
To that, which through my Trunk, the *Spirit* saith :
And, cursed let him be, till he repent
(His wilfulnesse) that when he heares this *Muse*,
And feesles his heart, inclining to assent,
(To what is *true*) her counsell shall refuse.
Accursed let him be, on like condition,
That through a *Selfe-conceit*, or thorow *Pride*,
Shall blast these usefull Musings, with suspicion
Of ill intents, or my just hopes deride :

Or, by his envie, malice, or neglect,

Deprive *them* of their purposed effect.

Accursed let those *Townes*, and *Cities* be,
Which willing entertainment did afford
To our *Pursuers* : and, were glad to see
Their Armies with them, both at Bed, and Board.

The curse of *Meroz*, and those execrations,
Which to her base Inhabitants befell,

Alight on their *Malignant habitations* :

And, that of *Succoth*, and of *Penuel* :

Till they with shame and sorrow shall repent
Their falshood to themselves, and to their friends :

Their falshood to the *King* and *Parliament* :

And, help to bring those *Traitors* to their ends.

And let all *Places*, which have done their best

Against those *Rebels* ; be, for ever, blest.

And (if my *Sentence*, which is here recorded
May passe for good) let ev'rie one of those

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That hath for many services, been *Lorded*,
 Wherein, their *Go D*, or *Countray* they oppose,
 Weare his *false Badge of Honour*, ev'rie where,
 With infamie, with beggerie, and scorne ;
 With terrible vexations, and with feare,
 Till his unworthy *Name* away be worne :
 Or, till, by some apparent penitence,
 By *Go D*, a pardon shall to him be given :
 And, then, let all his folly and offence,
 Remitted be on earth, as 'tis in heaven.

And, so let all the rest, by my consent,
 Like mercie find, as soon as they repent.
 For, we are all transgressors : he that's best
 Is bad, and but a *Briar*, or a *Thorne*.
 He, that among us hath transgressed least,
 Deserves more plagues, than he that's worst hath born.
 He, that hath much offended, hath perchance,
 Not out of wilfulnesse, offensive bin :
 But, through temptation, or through ignorance ;
 For which, true penitence may *mercie* win.
 Yea, some, perhaps, whom most of all offend,
 Were left to their corruptions, for our crimes :
 And, when we shall our wicked lives amend,
 They shall repent, and we have better times.

Yet, still, most blessed be those *men*, and *places*,
 Who from this *Battell*, have not turn'd their faces.
 For ever blessed, and renown'd, for ever,
 Let *Glo'ster* be ; that, being far from aid,
 Did in her firmnesse, gloriously persevere,
 When round her Wals, the *King* his armie laid.
 For ever, let the Towne of *Manchester*
 Be blest and famous ; that, with slender *Guard*,
 Without a *neighbouring-second* (and well neare
 Without all helps) her dangers all out-dar'd :
 And, by *Go D*'s aid, alone, did trample downe
 The pow'r, and pride of *Darbies* armed Son :

Yea,

Yea, where the *Popish-Faction* strong't was grown,
Prevail'd, in spite of all that spight had done :

And hopefull bides, that *He*, who did befriend

Her paines, thus far, will blesse it to the end.

And, far above them all, renown'd, and blessed

Let *London* be, who for the preservation

Of three great *Kingdomes*, wofully distressed,

Hath acted things begetting admiration.

For ever, let her *Bountie*, and her *Zeale*,

Her *Constancie*, her *Counsels*, and her *Prayers*,

Her *Valour* also for the *Common-weale*,

When we were almost sunk into despair's :

Let all these be remembred, to her glorie :

And, let her high deservings, by the same,

Be so recorded in some well writ *Storie*,

That all great *Cities* may envie her fame.

And, so to honour her, let us agree,

That all her praises, to *God's* praise, may be.

Let all those *Worthies* also, that have done,

Or suffred, bravely, for the *Common-good*,

In this great *Cause* (untill *Times* round is run)

Be blest, and honour'd, in their *Names*, and *Blood*.

Let valiant *Essex*, *Warwicke*, *Manchester*,

Stout *Fairfax*, *Waller*, *Roberts*, *Brooke*, and *Gray*,

(Who forward for the publike safetie were)

Be crowned with a never-dying *Bay*.

So crown *Fane*, *Skippon*, *Mericke*, *Stapleton*.

With *Hampden*, *Massey*, *Brereton*, and *Gell* :

The English and the Scottish *Middleton*,

My noble, and my valiant *Colonell*.

And, let nor malice, time, nor death be able,

To make them lesse than good, and honourable.

Remembred be, with an heroick fame,

Balfour, and *Ramsay*, *Cromwell*, and *D'Albere* :

The *Meldroms*, and he chiefly of that Name,

Whose worth did in relieving *Hull* appeare.

Let

Let mention'd be with *honourable-men*,
 Much-daring *Luke*, and *Hazzlerigg* the bold :
Aldridge, *Browne*, *Berkley*, *Holborne*, *Harvey*, *Ven*,
Brooke, *Norton*, *Springer*, *Morley*, *More*, and *Gold*.
 To all of these, whose worth shall reall be,

Let reall honours be : and be it so,
 To all of good desert, unknown to me ;
 Of whom there are, I hope, some thousands moe,
 Whose memorie shall never be forgot,
 Though, here, to name them, I remember not.

And if, among these *Names*, a Name be found
 To any man pertaining, who is known
 In his affection, to this *Cause*, unsound ;
 Or, who intendeth falshood, yet, unshown :
 Let that mans *mention*, and his *naming*, here,
 In stead of honouring him, a means become,
 To make his infamie the more appeare ;
 Or, his ill purposes divert him from :
 And, draw him, so sincerely to endeavour
 The publike safetie, that my ignorance
 Of his first failing, may, now, make him, ever,
 Industriouslly the *Rightfull-cause* advance ;

And, thank his providence, who, from mine eare,
 Those failings kept, whereof, some others heare.

Let them, that shall hereafter counted be
 Most honourable persons, never more
 Be they, who shew the longest Pedigree,
 From Kings, and Conquerours, as heretofore :
 But, such as are most worthy : and next them,
 Their Off-spring, who were *Patrons* for this *Cause*.
 And let them share more honour and esteem,
 Than he that his descent from Princes drawes.
 For, if it may ennoble, to be borne
 Of those, who, out of avarice, or pride,
 From others, wrongfully, their lands have torne :
 How much more, ought they to be dignifi'd,

That

That, from the loyns of parents are descended,
 Whose *Swords*, their *Country*, *King*, & *Faith* defended.
 And, to make full my blessing : Three times blest
 Beev'ry Member of the *Parliament*,
 Which hath not been unwillingly oppress'd,
 With burthens, our undoing to prevent.
 Blest be their constancy, and blest their paines,
 With safety, credit, and with consolations,
 And, with all blessednesse, which appertaines,
 To make them happy, through all *Generations*.
 And, blessed be the KING, with such a heart,
 And, such a resolution, to retire
 To us in love : that he may have a part
 In all that blisse, which we our selves desire.

And, that, from these our troubles, I may raise
 A Trophie, to his honour, and GODS praise.
 Before my tongue had finish'd this defence,
 To warrant my ingagement, that *DELUSION*
 Which had so hotly charg'd me, sneaked thence,
 And, staid not, to give eare to my conclusion.
 Her forces vanished (and she with them)
 Consisting, chiefly, of their Sophistries
 Who had been prest out of that *Academ*,
 In which, the Magazine of mischief lies.
 It was, first, founded for a Court of *Knowledge*,
 (A Schoole of duties morali and divine)
 And, to that end, had many a goodly *Colledge*,
 To nurse up youth, by prudent Discipline :
 But 'twas, of late, a nest of birds unclean ;
 And is now made the Wolves, and Lions den.
 My Foe departing, I began to sleight
 His Trenches, and the Forts which he had rear'd :
 Those *Engines*, likewise, I demolish'd quite,
 That make young souldiers of their force asfeard :
 And, was at leisure, then, my selfe to please,
 With other thoughts ; and, thither to retreat,

Where

CAMPOMUSÆ.

Where I might be refresh't, and take mine ease,
With such provisions as my men could get,
My *Quarter* was the *Field*: my *Tent* and *Bed*,
A well-made *Barley-cocke*: the *Canopie*
And *Curtaines*, which to cover me, were spread,
No meaner then the *starre-bespangled skie*.

GOD set the watch; the *Guard*, he also kept,
And, without harme, or feare, I safely slept.
Next morn, before the dawning of the day,
My heart awoke; and, warm'd with GODS protection,
(And with his love) did praise him, and, assay
To meet him, with reciprocall affection,
My purpose he accepted, and descended
To imp the wings, that mount my contemplation:
And, kindly, rais'd, strengthned, and befriended
My soule, by sweet, and usefull meditations:
With musing on things *Present*, on things *Past*.
And things to *come*, he exercis'd my thought.
Some, of his *Mercies*, gave my soule a tast;
Of *sin*, and *judgement*, some, the relish brought.

By some, I did my private duties learn;
And, some, the *Publike-safetie* did concern.
One *RAY*, forth-darting from his pow'r divine,
(Whose way of working cannot well be told)
Infus'd into my heart, a high *DESIGNE*,
Which, with good liking, now, I might unfold.
But harke! the *Trumpet* calls me to the field:
My horses, are all ready at the doore.

Place to the *Sword*, my *Pen*, again, must yeeld:
At better leasure, I may tell you more.
To what, I further purpose to declare,
This, for an *Introduction*, is prepar'd:
And, if I find, you so well temper'd are,
That, more (with hope of profit) may be heard;
I'll tell you *Newes*, Which, yet is but a *Dream*,
And, *VOX PACIFICA*, shall be my *Theame*.

A VOICE, not of a vaine *Pacification*,
Form'd out of *Echoes*, or uncertain sounds:
But, of a PEACE, of whose blest confirmation,
There shall be likely *Hopes*, and reall *Grounds*.

A VOICE, in somewhat, imitating his,
Who (o prepare the great MESSIAH'S way)
Became a Crier in the *Wildernesse*:

And, to beget *Repentance*, will assay.

A VOICE, that shall prepare the way of Peace,
A PEACE, that shall with *Righteousnesse*, embrace:
And, by their sweet imbracements, more increase
The Peace of *Conscience*, and the Peace of *Grace*.

A PEACE, which (if my hopes effect I can)

Shall reconcile us, both to GOD, and MAN.

A PEACE, not closing up a festring sore,
To ease, but for a while, the present smart:

And, making, afterward, the torments more,
By spreading mortall *Gangreves*, to the heart.

A PEACE, that by a true-love knot shall knit
Three NATIONS, with such nearnesse, into ONE,
That nothing shall have power to loosen it,
But, wilfull sin, impenitently done.

A PEACE, which to the *People*, and the *King*,
Shall (if not hindred by some *Crying-sin*)
Truth, *honour*, *wealth*, *power*, *rest*, and *safety* bring:
And, keep us everlastingly therein.

This PEACE I seek; this *Peace*, that GOD may send,
My soul doth pray; and so these *Musings* end.

*Sic dixit, qui sic cogitavit;
Et, predicando quod putavit:
Haud multum peccat, si peccavit,*

All the Glorie be to GOD.



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